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HOLY TIMES.

A SERMON, BY REV. F. W. P. GREENWOOD, D. D.

PSALM CVI. 3. Blessed are they that keep judgment, and he that doeth righteousness at all times.

THEY on whose heads the holy and paternal hands of this benediction are laid, are those children of God, whose course of virtue, or righteousness, is uniform. It is to such only that the term virtuous, or righteous, can, in strict justice and propriety, be applied. They only can truly be called virtuous, whose virtue is, not indeed perfect, but principled, and steady, and independent of circumstances and seasons; exercising itself intelligently, according to its own established rules, and the pleasure of the Almighty, and not according to the dictates of caprice, the customs of society, or the authority of men; holding a high, calm, equable, fearless road, toward Christ its pattern, God its Judge, and heaven its inheritance. To be honest and innocent till temptation comes, and when it comes, to bend or fall; to be contented and cheerful when everything goes well, and gloomy and irritable when any thing, goes ill; to be gentle and peaccable when there is no provocation

either real or imaginary, and to be furious when there is ; to be devout on a certain day, and to be careless and godless every other day ;—this is not to be virtuous, to be pious, to be religious. Such fickleness, such formality, have no right to those honorable names. They whose righteousness is merely temporary, whose religion is only periodical, have no part in the blessing of the text. “Blessed are they that keep judgment, and he that doeth righteousness at all times.”

This is a plain truth, and an important one, and deserves, accordingly, to be frequently and earnestly exhibited ; at least so long as men are disposed to satisfy themselves with an easy accommodating morality, and to make an observance of holy times and seasons a remarkable proof of piety, or in any degree a substitute for it. It is true, and an important truth, that virtue, in order to be blest, must be the principle and habit, and not merely an accident of character, and that holiness is in the heart and conduct, and not in any particular day of the week, or the month, or the year. But this truth, simple and excellent as it is, and constantly as it should be kept in mind, is liable to great misapprehension and perversion. It shares the fate which is common to almost all truths, of being forced into unallowable results by the rude and indiscriminating, and of becoming in their hands something very different from its pure original self.

Because there is no more holiness, intrinsically, in one day, or time, than another ; because the obligations of religion are as strong at one time as at another ; because the appointment of sacred days has been carried to excess and much abused by superstition and hypocrisy, some would infer that no days are to be distinguished, that no seasons should be set apart for peculiar reflections or exercises, and that the devotion of any one time to any one subject of contemplation is an act of weakness and superstition. But it is not so. Nature and reason declare such a cold sentence false, false to them, and to the very cause of virtue which it seems to espouse. There is no wisdom, no discretion or consideration, in thus bounding from one extreme to its opposite. There is, to be sure, no intrinsic holiness in any particular day ; but though there is no power in the day to keep us holy without our own concurrence, yet we may keep the day holy, and gather up the benefit of our own action into

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our own souls. We may keep one day holy for one purpose, and another day for another, and not permit the devotion of either day to any purpose to interfere with the duties of the whole. On the contrary, the devotion of these days to their specific services or recollections may greatly help the duties of the whole. Although he only is blest who doeth righteousness at all times, it is no less true, that he may greatly aid himself in the all-important work of doing righteousness at all times by observing certain seasons of self communion and examination, or religious commemoration, which may awaken his slumbering zeal, animate his pious resolves, strengthen his virtuous principles, and refresh him for his labor and his pilgrimage.

All depends upon ourselves. We can use as well as abuse. Our own souls make time holy or unholy, nature and the seasons furnishing the opportunity. The profit or the loss is an account between ourselves and our souls alone ; or, in other words, a matter of individual responsibility. That some lose, is not a reason why others should have no chance to gain. Who shall say that a devout and rational attention to the ordinances of public worship on the first day of the week may not qualify a man for the more strict performance of his temporal duties on the remaining six days, because another man superstitiously considers his lip piety on the first day as an act so meritorious in itself, that it is in some degree an absolution from rigorous uprightness for the rest of the week ? Do we find that they who will not join with their neighbors in sanctifying one day in seven, are more pure, more benevolent, more honest than their neighbors ? Do they support and educate their families better ? Are they more temperate ? Do they more faithfully improve every allotted hour ? Whom, as a general rule, would you rather trust in temporal concerns, those who break the Sabbath, or those who keep it ?—Associations which are gratifying to the affections, and beneficial to the conduct, attach themselves to certain days, and there they will cling ; and they must not be reasoned away. It is not reason, but a cold sophistry which would persuade them to quit their hold. No respect is to be rendered to that false philosophy, which, with a rough hand and a palsyng grasp, would shake all poetry out of the memory, and all imagination and feeling out of life. Let all unnecessary multiplication of idle

holy days, and especially let all abuse of such days by any sort of excess or folly, though it come in the shape of commemoration, be reasoned against and reprov'd; for these are proper subjects of argument and reprobation. But pray leave the mind to its musings at those seasons which nature points out as the fittest; and leave the heart to its deep fountains, and memory to its intenser searchings through the storied gallery of the past. Leave to one day its saddening and chastening shadows, and to another its inspiriting light. Let the soul listen to the voice of God, as it speaks in the changes and returns of time. Let it ponder on its state and its progress, as it stands on the brink of dividing years. Disturb it not by the interruptions of a vain philosophy, or a vainer ridicule.

Nature itself, as I have said, suggests to us the appropriation and hallowing of days, and will hardly allow us to treat them all with equal regards. The earth moves not forward in a strait line, but constantly repeats a circle round the sun, revolving all the while about its own axis. It thus measures out our years and our days for us. It journeys from point to point in its magnificent orbit, and as it leaves one point enters upon another which it had left a year ago, and finds it there with its clustered and ever clustering crowd of associations, events and memories. The earth is perpetually keeping, in silence and solemnity, its ancient anniversaries, ancient as its birth from chaos. And why should not we do so too, who live on its surface, and move round in the same circumference, under the same watching Eye and guiding Hand? Why should not we intelligently, as the great globe on which we dwell does mechanically and necessarily, take note of recurring seasons and days? Why should we not set apart particular times for their appropriate reflections, marking them, as they come round, by the attentions of an observant spirit; especially, if by doing so we are assisted, instead of being retarded, in our common duties, and that indispensable righteousness which is incumbent upon us at all times?

If gratitude is awakened in our hearts by the return of some day, which, in the annals of the world, or of our own lives, has been crowned with some signal blessing; and if that gratitude is so wise and so true, which it surely may be, as to discourage excess, while it promotes joy and quickens charity; is it not well



that we keep the feast? And if a day which has witnessed some great sorrow softens our attentive hearts by its mournful recitals, and inclines them to seriousness and prayer, is it not well that we should commemorate the time of tribulation, even though we do it with tears?—The day which for many centuries has been hallowed by common consent to the memory of our Saviour's birth, is it not well that many have been recently keeping it in a public and religious manner, with "thanksgiving and the voice of melody," and that they have made other sharers in their joy by the almsgiving which formed a part of their commemoration? And the birthdays of members of our families, or others who are dear to us, though we may not keep them so openly, or with any external manifestation, shall not the soul observe them with some passing tribute? Shall we forbid ourselves, or be forbidden, to thank the Almighty Giver of good, that our friends were born for our solace, and ask of him that they may yet longer walk with us in our pilgrimage, and that we may forever dwell together in the heavenly city? And the days of death, the days of the visits of the dark angel to our houses, why should not the soul keep them too, and keep them holy, though perhaps more silently and solitarily than all? May not the father, or the mother, for instance, remember the day on which a child was taken from their arms, and say, though not to any earthly ear, 'So long was that child entrusted to my care; so long did my soul watch it, and my heart cleave to it; so long did I hear its voice, and witness its growth, and make myself the object of its young affections; and then, on this day, it died; its spirit left me to pursue my way without it; and so long have I since been journeying on. Let me wait. It is with a better and a wiser Parent than I. When a few more, at most, of these days shall have come and gone, I too shall be called.'

Truly it is good that such days as I have cited should be kept, whether in the congregation, or in the assembled thoughts which stand and pray in the silent breast. And by keeping them thus decently, with the true dedication of heart and memory, superstition will be repelled rather than cherished; for I am satisfied that the proper use of many things which are liable to abuse, is less dangerous and more profitable than the utter neglect and repudiation of them.

Then there are the birth days and the death days of the swiftly succeeding years ; the days which the usage of men has appointed for the beginning and the ending of the great revolutions of our earth. We cannot be brought to them unmoved. The season of their recurrence is the peculiar season of reflection and resolution. How has the year gone with us, since we last stood on these bounds ? How with our outward prosperity ? How, more particularly, with our inward peace and wealth ? Let each individual turn the regards of his soul back on its experience, and then forward to its prospects. Let him be thankful for what has been done for him both by God and man. Let him look with regret and repentant emotion on what he has done ill, and with grateful pleasure on what he has done well, himself. Let him determine that the year on which he is entering shall record, at its close, more for his satisfaction, and less for his sorrow or shame ; and if he maintains his resolve, it cannot but prove to him a year of prosperity.

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#### VENERATION.

It will be the object of this article, to exhibit the value of the sentiment of veneration, as a religious sentiment ; and to suggest some reasons for its diligent cultivation. As an original faculty of our nature,—in its connection with religious forms,—and as an important element in individual and national character,—these are some of the aspects under which it discovers itself as bearing such a designation, and deserving such a culture. Regarding rather the nature of the feeling than the etymology of the words, I shall use the terms veneration and reverence without distinction.

Certain manifestations of reverence are natural, almost involuntary. The impartial witness of a noble action done in requital for a malicious injury, under his first impulse to admire, is subject to no cold rules of self-interest or of expediency. Indeed impartiality cannot properly belong to such a witness, for his nature has already enrolled him among the approvers. No experience has taught the child of the Eastern desert, who bows himself at sunrise, thus to

reverence the supposed embodiment of his Divinity. He who seems shrinking to nothingness as he passes under the wide dome of St. Peter's surely does not reason himself into that consciousness, nor into a sense of the majesty that overpowers him. The child, and he whose heart's childhood has survived the rough experiences of life, feel a like awe, when the waters come up or the lightnings fall. That erring reasoner, on whom unbelief had wrought its terrible destruction, testified to the power of reverence when he would not but with bended head give utterance to the sublime conception of a God. That sentiment, in purer form and truer action, is at the foundation of all pious homage. Art, too, appeals to it; it springs from it and is cherished by it. They who trust that their works or their words shall outlive their own mortality, believe it to be inextinguishable. The painter knows that, in distant ages, the eyes of the world will turn reverently to the pictured "Crucifixion," for they will find there the visible symbol of an everlasting faith. The architect and the sculptor know that, fallen or in their pride, the obelisk and the column will freshen memory and chronicle old histories;

"Each ivied arch, and pillar lone,  
Pleads haughtily for glories gone;"

that through the leaning forests of shafts of ruined cities the men of other years will come to gaze and wonder, to muse upon the greatness that has left its record there.

The natural strength of the sentiment is also evinced by the world's unsparing verdict upon those who have done it signal violence. That negative state of the sensibilities, that never exhibits the active emotion, may pass unrebuked. Even the rudeness that pertly jests, or the inquisitiveness that loudly questions, or the insensibility that audibly guesses, in some real or pictured presence that should hush to stillness, may win only a silent contempt and be forgotten as the crowd moves on. But a severer sentence awaits every more wanton outrage. The pitiable aspirant who fired the Ephesian Temple by no means misjudged his race. The generations of men have not left that impious ambition without its full measure of reward. Nor can any devout pilgrim-worshipper at "the Meccas of the mind," while his tears fall at the remembrance

of the great ones whose lower resting-places are desolate, forget, however he may forgive, the heartlessness of one "parson Gastrell," who "pulled down and dispersed piecemeal" the dwelling of the earth's mightiest intellectual master.

Provided it should never visit an offender's head too roughly—with unchristian rigour, if it might be guarded against too decided personal bearings, we could wish this sensitiveness were livelier than it is. Is not that a mean task, to which some minds so readily degrade themselves, of perverting for purposes of ridicule creations of art that countless associations have hallowed? Certainly it betrays a mournful want of respect for those finer emotions, that always pour themselves out in accents of solemn tenderness. Ludicrously to parody a poem that has melted itself into the hearts of all who can think, remember and weep, merits no less explicit a reproof than the desecration of a holy temple. That poem may have been uttered in one of those subdued moments that compensate for many quick-passing hours of gayer mood, from a mind "held in holy passion still." It may even be the faithful transcript of a soul where "enamelling affliction" has written its terrible decree in letters of fire. It is a very easy thing to despoil forever of its grandeur a great work in either of the sisterhood of arts; to burlesque, by a few rude strokes, a masterly painting; to transform, by a little moist lime, a statue of Antinous into the image of a clown. But is there not, in every great mental effort, that which it can be no less than sacrilege to trifle with? That reverence itself is a quality in every mind of fresh, natural simplicity, will hardly be questioned with sincerity. We surely need not labor long to prove it to an uncorrupt world; nor to the world in its actual estate, till every chamber of the soul has been sifted of its treasures, till every chord of feeling has been lacerated, till humanity tramples on the offerings of transcendent genius at its shrine, till every "child shall behave himself proudly against the ancient," till man refuses to be subdued when the storm sweeps over him, till he has driven his ploughshare over the site of every fane where he now worships the Infinite Majesty.

I have already hinted at the connection between veneration and religious worship. An act of worship is the expression of reverence for the highest, the holiest Being. Reverence implies some

intellectual perception of the nature of the object revered. If that object be a moral quality, the reverence is not confined to the highest degree in which the quality is developed. We revere the action of a good principle, even when it acts at disadvantage and feebly. One who has worn out a long life in right endeavor may reverence the sinner's first weak struggle with evil habit. It is true we feel the highest respect for superiority; but we respect also the quality that gives that superiority, when we see it in only a partial manifestation. With that philosophy of the religious element which resolves all service of a Supreme Power into a selfish propitiation or laudation of a Being estimable solely for his ability to gratify our desires, this view of reverence has no affinity. I can, and must be, grateful to a Being that gratuitously ministers to my need; when I reflect on the Infinite Source that satisfies the moral wants of a universe, my thankfulness rises into adoration. Goodness, love, mercy, must attract reverence. Before the perfect union of all eternal attributes the finite soul bows in that ennobling humility which the Scriptures have called the fear of God. A higher reverence might have a most direct moral influence. Regarding all sin as profaneness, it would at once reform, purify and exalt the character.

Religion has never entirely divested itself of forms. Christianity recognizes that element in us to which they are addressed. The holy One of Nazareth appealed to it. Even in his spiritual kingdom were appointed those affecting rites, whose simplicity and naturalness have won the attachment of his earnest followers, and inspired unbelief itself with awe. The earliest system of faith most completely elicited the venerative faculty. However marked its effects may have been in other Oriental nations of antiquity, probably the religious character formed under the Jewish dispensation was the most singly reverential that has existed.\* The Hebrew lawgiver proclaimed his inspired code to a people of ardent temperament, animated with quick imagination, somewhat susceptible to mysteries, and full of trust. A Divine Power was revealed at the first moment of the nation's being. How could the soul of a true Hebrew but be lost in sublimest emotion so soon as his memory

\* "The Jews would not willingly tread upon the smallest piece of paper in their way; for possibly, said they, the name of God may be on it."

reverted to that epic's solemn opening? Veneration characterises their whole existence. Living under a theocracy, perpetuating a miracle, favored by the visitings of Jehovah, they could hardly suffer it to be otherwise. We discover it in the faithfulness that guarded the unprofaned ark of the covenant—its precious emblems and its crowned and burning altar; in the dread that separated the people from the High Priest, clothed with the golden ephod and the breastplate of judgment; in the stillness that came down with each seventh day's light, and rested till the evening sacrifice was over; in the Levite's horror of the thing that could defile; in the deference that listened to repeated promulgations of the Law; in the singular silence with which arose the triple, forbidding walls of that mighty embodiment of reverence, the great temple.

Now from all this men are wont to argue the imperfection of the old Mosaic economy, and the necessity of a less sensible dispensation. That necessity is readily admitted. Still, this veneration was not all superficial, but deep and true, a veneration which valued the form for what it shadowed forth—which looked behind the visible token to an everlasting reality. For, from between the cherubim of that guarded ark the Almighty communed with the prophet; those emblems were memorials of the witnessed workings of Omnipotence; on that altar was “a sin-offering made by fire unto God;” upon that High Priest's forehead was written, as on a signet, “Holiness to the Lord;” the Sabbath was the Creator's hallowed time; the Levite had only to touch to make holy; that Law had been “graven with an iron pen and lead in the rock forever;” and that earthly temple the veiled Builder of the Heavens filled with his presence.

In the good order of Providence a more spiritual kingdom came. And was there in its wide requirements no appeal to the sentiment we have ventured to pronounce religious? Was all reverence for greatness and goodness stricken out of the human soul by the edicts of the new Prophet? Did his revelations altogether supersede the use of forms? Unquestionably his doctrine was the most purely spiritual that is conceivable. Yet, in calling men to render inward service to the Unseen, he would not tear away clinging associations from objects that are, and ever must be, aids to our weak perception. He would have the beauty of the lily and the majesty of the heavens enter within, and leave an impress there, because a sus-

ceptibility to such influences opens the heart to the love of the Creative Spirit manifested without. With a sublimity all original he declared, "A greater than the temple is here." He did not therefore despise the temple. But precisely because he knew that men came up thither to feel the nearness of their Father, with unapproachable reverence he purged away the desecrators of that august sanctuary. He made not the slightest abatement from the sanctity of old associations. "Go and baptize," and "Do this in remembrance of me" were, it is true, the only positive directions for the ceremonials he instituted. He left it to human invention, prompted by impulse and guided by judgment, to seek out objects that should best aid devotion, and thus acquire to themselves a subordinate yet real venerableness. Can we have misapprehended the nature of his teachings, in discerning in them a sanction of the veneration of all that is imposing in nature or in the operations of man? He knew that the hour should come when worship, to be acceptable, should not need to be offered on Zion nor on Gerizim; yet he forbade the profanation of holy places and wept over the prophetic vision of Jerusalem in ruins.

It will not be questioned that the Catholic Church has bound its votaries to its bosom more closely than other forms of Christian service. Through manifold symbols of things spiritual it kindles the imagination, wins the sympathies, and cherishes reverence. Its mysteries enrapture, and its solemn pomp stills us. Those convent-bells, ringing vespers, slowly and mournfully, from grey turrets, lift the thoughts of us here—a thousand leagues away. There is no wooded height or valley in those half-enchanted lands, no cave or cell or cottage, that their echoes do not visit, calling an aspiration to Heaven. The sinner feels himself the more a sinner, while he kneels, at shrove-tide, before the vestibule of a massive and hoary pile. It would be too trite a remark, to say that there is an excess, a folly even in this. Our times need no such caution.\* Wise people in this wise age will not be slow in detecting

\* Says Sir Thomas Browne, "I should violate my own arm rather than a church, nor willingly deface the name of saint or martyr. I cannot laugh at, but rather pity the fruitless journeys of pilgrims, or condemn the miserable devotion of fryars; for though misplaced in circumstances, there is something in it of devotion. I could never hear the *Ave Maria* bell without



the weakness of the poor adorer of the Virgin, who feels his religion mortally wounded when sacrilege is done to its emblems. They will catch all the humour of the story of old Peter di Bocca Porco, who on taking the Papal chair changed his name into Sergius the Second, "probably not so much," says the quaint narrative, "to avoid the uncomeliness of his own name, for this would after have been no part of his pontifical style and title, as out of a mighty reverence to St. Peter, accounting himself not worthy to bear his name, though it was his own baptismal name." But we suppose the danger to be in a tendency to the extreme opposite; that the time is coming when the want of a truer veneration for the expressions of faith shall be felt. Are there not multitudes, with their old ideas of Church sanctity broken up, who have not yet learned to reverence the spiritual Church and its spiritual Head? When that wisdom comes, if come it ever may to mortal conditions, let it be greeted with joy. Then, be it remembered, reverence will not be extinguished, but be fixed on an Object that is Eternal. Till then, let us reverence the symbols of spiritual realities, not indeed for what they are in themselves, but for the truths they image.

Reverence in individual character is generally found united with other of the nobler qualities, such as patriotism, taste, love of nature,—in a word, the appreciation of excellence in its various manifestations. It is a plausible notion, that each mind appreciates most perfectly that order of attainments in which itself has made most considerable advances. Yet shall we not naturally revere most the power that is above our reach, most inimitable, and therefore most wonderful? May it not be a kind of hidden, low jealousy that tries to keep from sight those proficiencies that are above us, bringing into view only those in which we are not quite afraid to appear as competitors? However this may be, it is certain that the man in whom reverence is most fully developed is himself most revered. Veneration implies humility, and humility seldom fails at least to be respected. It grows up with the forming char-

an elevation, or think it a sufficient warrant, because they erred in one circumstance, for me to err in all, that is, in silence and dumb contempt; whilst therefore they directed their devotion to her, I offered mine to God, and rectified the errors of their prayers by rightly ordering mine own."



acter; and, if the discipline of life and the lessons of wisdom have not all been in vain, it lasts as long as the soul. Mournfully harsh, indeed, must have been the world's treatment of that man who finds in age nothing to venerate. In the beautifully harmonized character of Herder, whose was

"The reverend watching of each still report  
That nature utters from her secret shrine,"

there was a perfect exemplification of this sentiment, developed strongly, but without exaggeration. It has not been wanting in any of those good men who have learned the worth of moral greatness, and have looked through the surface into the reality, the meaning, the spirit of things. It was especially prominent in those who were privileged to take Christianity pure from its Founder; and in those ancient preservers of the faith, honored with the name of Fathers, whose home was on lonely mountain-tops, and who carried thence spirits fired with zeal for holiness, elevated with devout contemplations, awed by their near glimpses of Jesus. He who ever looks above and aspires to ascend, needs not to study after reverence; he who regards only the poor being of self and its low wants, cannot learn that secret.

It would be useless for our present purpose, even were there a hope of success in the task, to attempt accounting for those inconsistencies in men of genius, which present to us the highest veneration for intellectual power combined with a frigid indifference to moral excellence. It is enough for our argument that such instances strike the greater part of mankind at once as paradoxical; that the disunion is obviously unnatural; for this implies that there is, at least, a congeniality of the venerative faculty with piety. This partial developement of a sentiment good in itself rather enhances in our eyes the value that must attach to a more just, generous culture. The affections, in these cautious minds, wait the guidance of reason. And when low tendencies have blinded that reason, diverted the attention, abused the susceptibilities, the whole mental force, tossed perhaps with wasting fury, is confined within a narrow channel. A happier influence diffused over life, from its early springing to its noontide, might have opened wider contemplations,—making the generous heart holy, the admiring soul a worshipper.

The individual character is often taken as an index of the national, and rules and principles governing the growth of single minds are said to apply equally well to masses. Yet various social relations and political causes make important distinctions. It is proper, therefore, to glance at the results to be expected from a higher degree of veneration pervading a whole people.

When we find a nation *really* becoming every day less disposed to reverence, it hardly satisfies us to be told that this is owing to progress; that rapid advancements in civilization, knowledge, mechanic arts, throw the old slow methods of procedure into the shade; that a community making such vast strides away from its old positions must forget the achievements it made there; that he who is spreading gardens in the wilderness must overlook the mossy tree-trunks that warn him to remember the ages. Speak to a good citizen of his country, and patriotism prompts the answer. But patriotism lives much in the past. Who ever heard a patriotic appeal to a populace, that made no mention of the struggles and the example of an honored ancestry? For what does the denizen of a republic, or the serf under a despotism, prize the country of which he is ever the proud and eager champion? Is it because it has been the birth-place and the luxurious nursery of his meagre self? A true-hearted man will deny it to himself and his fellows. Attachment to political institutions is based upon something estimable in those institutions. That something may be a constitution that recognizes the rights of every living soul, it may be a constellation of noble, gifted statesmen administering its affairs, it may be in promises not yet realized, or in strivings of valor and endurance whose story the years are always carrying farther and farther away. National feeling, love of country, patriotism, whichever it be called, supposes veneration.

The question that suggests the whole difficulty attending this subject—which we here regard solely as a moral, not at all as a political one—is this;—is veneration consistent with the spirit of progress, of reform? Our answer would be at once, that it is perfectly consistent with all reform. And it is believed, that those facts which might seem unfavorable to this position may be accounted for by a single consideration: that when bodies of men withdraw their respect, their reverence, and of course their obedi-

ence from an ancient establishment, there is a terrible interval when reverence is without an object and virtually disappears. The frightful ruptures of old dominion take away its former resting-place, and give it at first no substitute. What else was the meaning of those Romans who exclaimed against the rebel and the anarchist, that to them nothing was sacred? What else the awful heavings and wrestlings of revolutionary France? But it is otherwise when a great and single principle moves those revolutions. For then reverence has already chosen its new shrine, and the transfer has been made before the outward contest comes.

In Burke we see a national spirit acting without restraint. Was there ever a more entire impersonation of reverence? Of Burke the royalist or the politician we have nothing to say. Because he venerated he is venerable. And when we see him assaulted, and in his own pathetic language, "lying like one of those old oaks that the hurricane had scattered about him," and at the same time doubting "whether he would give a peck of refuse wheat for all the world calls honor or fame," we are drawn to him by a feeling no less strong than reverence. We require not that an article of his political creed should be worthy our countenance. He loved the institutions of England as he loved her castles and keeps, because they had "come down to him, covered with the awful hoar of innumerable ages." Veneration may co-exist with conservatism; and so it may exist without it. If systems of policy have proved too false to be respected, let not reverence die with them; but let it be transferred to objects more durable.

Be the social advancement then what it may, we need not cease to venerate the past, any more than we need feel uncharitably towards the imperfections of days less enlightened than our own. The past and the present, for whatever they have of sincerity and truth, of philanthropy, freedom, fortitude,—all intellectual and moral greatness, are to be revered. The nation that does this justice to itself, will at least be remembered as among those which have wisely looked beyond themselves. But if the time shall ever come when man ceases to reverence because he thinks himself *too wise*, there will then be reason to lament, and to fear.

F. D. H.

## BIOGRAPHICAL SKETCH.

THOSE who have a taste for biography will not read without some degree of interest an account of Nicholas Culpeper, a practising apothecary, who was born in the year 1616. The events of his life were remarkable enough to be recorded, independently of the contributions he made to the *materia medica*. His principal work, the *Herbal*, we presume has gone out of fashion, though at one time it had general circulation in England. He maintained a warfare with the College of Physicians, wishing to confine the whole *materia medica* to the natural productions of the country.

He was the grandson of Sir Thomas Culpeper, and the son of a clergyman. His mother's connections were highly respectable, and on her devolved solely the care of his infancy, as his father died a month before he was born. She was unremitting in her devotion to him, and like many other mothers, suffered her maternal affection to wholly occupy her heart, and prevent the feeling of that desolation, which often leads women to ill-judged second marriages.

When properly prepared, he was sent to Cambridge, and very soon formed an attachment to a young lady who amply returned it; but as he had no property and she was the daughter of a wealthy squire who prided himself on his money, they were both convinced there was but little chance of gaining his consent to their union. After many plans and consultations they finally concluded, that the deed once done, and irrevocable, would be forgiven, the young lady trusting to the doting affection of her father. As she resided at some distance from Cambridge, it was agreed between them that they should meet at an appointed place, and thence proceed to Lewes, where the marriage ceremony was to be performed. The morning of this eventful day arose bright, and the young man set off full of ardent expectation. In a short time however the sky became lowering and wild, and the thunder rolled at a distance. He hurried on to meet his youthful bride, hoping to have her under his protection before the rain, which was evidently impending, fell. When near the spot where he expected to find her, which was an old oak at a short distance from the highway, a tremendous clap of thunder, followed by sharp lightning, for a moment delayed his

course. It was but a moment, for he thought only of her exposure. As he approached the spot he saw the tree in flames ; with breathless terror he drew nearer. Pale and lifeless she, who had risked all for him, lay stretched at its foot. Her death had been instantaneous ! The despair of the collegian unfitted him for study, and he quitted the university. His grandfather was so much disappointed and incensed at this step, that he struck his name from his will, leaving the bulk of his fortune to his other grand-children.

The young man, with a mind much excited by the melancholy event that had thus blighted his prospects, took to the study of Astrology, then much in vogue even among the educated. He contrived to connect this with Physic ; and becoming interested in the qualities and medicinal uses of plants, placed himself with an apothecary near Temple-Bar, his mother supplying a premium of fifty pounds. This connection did not continue long, as the apothecary failed. He next united himself to a Mr. Drake, who was an apothecary in Threadneedle Street, and after remaining some years with him took a shop. Time had in some measure healed the wound of his early youth, and new affections began to spring up in his heart ; he formed an acquaintance with Alice Field, a young girl who had just emerged from childhood, and who discovered a taste for plants and flowers similar to his own. She had been struck with the importance he attached to them, and one day brought him a bunch of wild flowers, requesting him to tell her fortune by them. Whether by casting their nativities he read her's and his own destiny is not said, but in one year he married her, at the early age of fifteen. Her father dying left her an independence, and their union proved happy.

He was unfortunately engaged in a duel, and obliged to fly to France, where he remained three months ; during that time he insisted on paying the expenses of his antagonist till his wounds were healed. He was excessively fond of the use of tobacco, and probably shortened his life by it ; often embarrassed about his money concerns, from his carelessness on the subject, but submitting with cheerfulness and good-humour to all consequent sacrifices. He was a man of religious feeling and great humanity, and found in his young wife a friend and companion. He instructed

her in his medical practice and knowledge of plants, and lived with her fourteen years, dying at the age of thirty eight.

On his death bed his wife said to him in reply to some playful observation, "How can I be cheerful, or how can you, with death looking us in the face?" "My dear girl," said he, "I trust in Heaven. I speak now, when it were useless to dissemble, for I shall soon be in the presence of God and his angels. I did by all persons as I would they should do by me. I endeavored to be just in my practice. I never gave my patients two medicines when one would serve as well. Farewell, my dearest, I am spent." He died shortly after, preserving his cheerfulness and recollection to the last moment.

H. F. L.

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#### JUVENILE POEMS.

THE following little poems, written by a girl thirteen years of age, were lately presented at an examination of the Harvard School in Charlestown, of which she was a member. They were commended for the neatness of the writing, for the simplicity and prettiness of the poetry, and for the good sentiments which they express.

#### SCHOOL.

How pleasant 'tis in school to meet,  
With faces bright, and willing feet,  
To Wisdom's gates to wend our way,  
Nor spend our precious time in play.

Our teachers point the way of truth,  
They will direct our erring youth,—  
And ever may our actions prove  
That all may be controlled by love.

May friendship e'er be found in school,—  
May kindness, truth and justice rule,—  
And oh, may ever learning's page  
Our undivided thoughts engage.

What ! say our education's done,  
While we but view the morn's bright sun ?  
Say you we have no more to learn,  
Because our steps from *school* we turn ?

No ; though our days of school are done,  
Until life's tide doth cease to run,  
Something to learn, something that's new,  
Something we know not, meets our view.

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## THE VILLAGE GIRL'S SONG.

I love the bird's sweet song that ringeth  
From yonder shaded bower,—  
I love each merry bird that singeth,  
To charm the listless hour.

I love the clear cool brook that leapeth  
So lightly down the hill,—  
I love the stream, that silent creepeth,  
Where all around is still.

I love each fair sweet flower that groweth,—  
The lily and the rose,—  
I love each beauteous tint that gloweth,  
When the young buds uncloze.

*Dearer* my home where woodbine twineth  
Around the cottage door,—  
Where the bright chequered sunbeam shineth  
Upon the sanded floor.

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## NEW ENGLAND.

Old England may boast of her ivied wall,  
Of her towers and castles gray,  
Where the birds of night to each other call,  
And 'mid the proud battlements play.

And Spain may boast of her dark-eyed maids,  
 And the flowing Guadalquivir,  
 Of her green olive woods, and her myrtle glades,  
 And each proudly rolling river.

And the skies of Italy brighter may be,  
 And her flowers may sweeter glow,  
 And the bright birds sing through the orange tree,  
 Where the purple violets grow.

We've no castles or parks in our own dear land,  
 But we've forests and prairies wide,  
 We've no *Queen* before whom to trembling stand,  
 And quail 'neath her glances of pride.

We've no olive groves through which we may rove,  
 And no orange trees bloom o'er us,  
 We've no sweetly scented myrtle grove,—  
 But we've *Liberty* before us!

We've no titled lords, we've no barons proud,  
 In our own, our native land,  
 Round the Pope's high throne no votaries crowd,—  
*But we bow at God's command!*

Yes, Freedom here has her chosen throne,  
 And Justice rules over the land,  
 Here Wisdom the treasures of Science makes known,  
 Firm, wise and united we stand!

#### INTRODUCTION TO JOHN'S GOSPEL.

THE poem, or introduction, to John's Gospel, in which "the Word" [ *ὁ λόγος* ] is spoken of, has exercised the talent and learning of commentators more perhaps than any other portion of Scripture; in consequence of the difficulty of defining the precise import of the term, "Word," in the conception of the Apostle. Trinitarians indeed often save themselves the trouble of investigating its meaning by assuming, that by "the Word" (John i. 1.) is



meant Jesus Christ, although no mention is made of him till we reach the fourteenth verse, where the language at once expresses the difference between "the Word" and the being Jesus Christ, as well as the relation that existed between them; or in other words, denies his *deity*, while it affirms his *divinity*. The difficulty of the passage grows out of our ignorance of the opinions with which the mind of the Apostle was familiar, as entering into both the philosophy and the theology of his times. The general design of the passage is easily discovered, but the exact force of the several clauses can be determined only by an acquaintance with speculations which prevailed at that distant period. We find in the "Christian Teacher," in one of a series of articles upon the character and meaning of the books of the New Testament, of which we hope at some future time to give an account, an explanation of the idea contemplated and meant to be expressed by John, which we are glad to offer to our readers;—not because we agree altogether with the writer \* in the conclusions at which he arrives, but because he has presented a distinct, though rapid view of "the forms of speculative thought" to which the Apostle doubtless had regard in the terms which he used.

!

"The dogmatic character of the work is plainly announced in the language of the celebrated proem, concerning the divine word or logos. This great and distinguishing idea the author places in the very front of his Gospel; he speaks of the logos as becoming incarnate, and fixing his tabernacle among men † and though the logos is never referred to again in the same decided terms as in the proem, yet throughout the Gospel there is an implied reference to it, which appears to me to tinge all the language of John, and to furnish the best explanation of the efficacy directly attached by him to faith, of the intimate union affirmed to subsist between Christ and God, and of the necessity of being born again of the Spirit to be prepared for life eternal. Great difference of opinion has existed among theologians as to the real nature and office of this divine word. Without enumerating here the various theories which have been proposed respecting it, I will simply observe, that the history, which has now been very learnedly and satisfactorily

\* From the initials we presume the writer is Rev. John James Tayler of Manchester.

† John i. 14. Wisdom is personified and spoken of in similar terms, in a passage of Ecclesiasticus referred to by Lucke, (xxiv. 8.)

traced,\* of the progressive changes of signification attached to the term *logos* among the different branches of the Jewish nation, and the striking coincidence of many forms of expression in this Gospel of John with the known phraseology of the philosophical school of Alexandria, seem to me to prove beyond all reasonable question, that among the philosophical conceptions prevalent in the East at the time of our Saviour's appearance we must look for its true interpretation, and that what it meant among the writers from whom it has been borrowed,—as it has nowhere been otherwise defined,—it must mean in John by whom it has been adopted.

When the Hebrews abandoned the grosser anthropomorphism of their early faith, and began to entertain more spiritual conceptions of God, they still felt the want of some intervening idea, by which they might realise to the ordinary apprehensions of men the nature and operations of the invisible Deity, and mark, as it were, the mode of transition from the world of spirit to the world of sense. They naturally turned to their own minds for illustration. They found in the free combination of their own ideas, and in the purposes and volitions thence arising, the hidden and primitive source of power and action; and in speech, which embodies thought and makes it intelligible to the sense, they discerned the instrument, by which mind acts upon the external world. Speech therefore seemed to them the natural link between the spiritual and the material worlds,—so closely allied to mind as to be supposed to be of a kindred nature, and yet so dependant on material functions as clearly to fall within the jurisdiction of the world of sense.† Under these circumstances, the term Word or Speech presented itself to their minds, as a suitable expression for the divine power,—that attribute of God, by which he acts on the visible universe, by which he creates and governs all things. In this sense, the term Word, and kindred forms of expression, occur every where in the Old Testament. 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.' (Ps. xxxiii. 6.) The successive effects of creation are ascribed in Genesis to the energy of the divine word. It is unnecessary to multiply examples. I would remark in general, that there has always been a tendency in the Oriental forms of speculation to personify and *hypostatize*‡ abstract ideas, *i. e.*, to invest them with

\* See Lücke's *Geschichtliche Erörterung der Logosidee* prefixed to his Commentary; the general results of which appear to me to be altogether confirmed by Professor Norton's learned illustrations of the Doctrine of the *Logos*, in the 10th Section of his Statement of Reasons for not believing the Doctrines of Trinitarians.

† It is hardly necessary to remark that *λόγος* in Greek, like the old English word Discourse (used in its logical sense,) expresses both an operation of reasoning and speech.

‡ Personification is the first, and *hypostasis* the last, stage of the process.

an existence independent of the mind in which they dwell. This tendency betrays itself even in the monotheistic philosophy of the Hebrews; and during their captivity they were brought under influences, which quickened and confirmed it. The religion of Zoroaster, which at that time prevailed in Upper Asia, and had been raised into increased influence and authority under the sway of the Medo-Persian Kings, recognized the Word\* as the creating principle of the universe, and gave it a substance and individuality, which were but faintly ascribed to it in the earlier personifications of the Hebrews. The whole Jewish theology,—still preserving its great fundamental principle of monotheism, and the Messianic anticipations of the prophets which were founded on it,—underwent a new development in the interval between the captivity and the birth of Christ. Some of the stages of this development are preserved in the apocryphal writings of the Old Testament, produced during this interval; and the careful study of these writings furnishes many valuable aids towards a right understanding of the phraseology of Christian times.

In the course of the three centuries which immediately preceded the age of Christ causes had come into operation, which produced a deep and lasting effect on the moral and intellectual condition of the then civilized world. The conquests of Alexander and the extensive colonization which accompanied them had brought the Grecian and the Oriental minds into immediate contact, and occasioned an intermingling of their respective qualities. Both lost something of their individuality by this union; and the result was a compound of ideas and principles, or rather perhaps of mental tendencies, which worked as a deep leaven in the constitution of the moral civilization of many ensuing centuries. In the language and conceptions of the apocryphal writings we can already trace some of the influences of Grecian philosophy, without the abandonment of that tendency to personification and *hypostasis*, which is essentially Oriental. In these writings, we find the Wisdom of God, or the ethical personification of his nature and attributes, taking the place of the simpler Word of the Old Testament, which expresses the idea of his Power; and this personification already tending towards a precision and consistency, which seem properly to belong to an existence individually distinct from God. But the circumstance, which exercised the greatest influence on the religious ideas of a numerous class of the Hebrew nation, and gave to all the tendencies, of which I have spoken, their complete and final development, was the foundation of the schools of Alexandria, and the encouragement given by the Greek kings of Egypt to the

\* The *Honorer* of the Zend-Avesta was invoked and adored as the living self-existent Word, the medium of communication between Ormuzd and the world.

settlement of Jewish colonists in that city. Here, under the patronage of an enlightened court and the liberalizing influences of an extended commerce, Jewish Rabbis were brought into daily intercourse with Greek Sophists; and the simple, popular monotheism of Moses and the prophets was compared and combined with the subtle speculations of the schools of Athens. Of all the productions of Grecian wisdom, the writings of Plato had the greatest affinity with the speculations of the East; and he had many devoted followers in Alexandria both among the heathens and the Jews. Of this latter class was the celebrated Philo, who carried these *hypostatizing* tendencies to the farthest limit compatible with monotheism, and who appears to have aimed at a systematic combination of the religion of the Old Testament with the philosophy of Plato. We have occasion to notice here only so much of his speculations, as bears upon our present subject.

In the mind of Philo, the native Hebrew ideas of the word of God, the holy spirit, and the wisdom of God, appear to have been fused down into one vague and general conception of the Divine energy in its various relations to created existence, and this conception again to have been crystallized, as it were, under the influences of an exotic philosophy, into the sharply-defined form of the *hypostatic* logos;—but with so much fluctuation and uncertainty in his own views, that he sometimes speaks of the logos as a simple agency of God, and sometimes as a distinct person,—according as the different elements, of which his system was compounded, the monotheistic or the philosophical, had the ascendancy for the time being in his thoughts. According to Philo, the logos was the oldest creation of God, not indeed like God, unbegotten, but still not created like finite beings,—the first born and only begotten of the Eternal Father,—the image of God,—the creator of the world, impressing upon it, as with a seal, its form and properties,—the revealed name of God,—the link between God and the world, at once separating and uniting them,—the highest angel,—the second God,—the high priest, the propitiator, advocate and intercessor for mankind,—more particularly, the being, whose energy and operations were manifested to the world in the history of the Jewish nation, and to whom all the divine forms and appearances mentioned in the Old Testament were to be referred. Owing to the vague and fluctuating language, to which I have alluded as distinguishing this mystical school, it is often difficult to determine, when they are merely personifying an idea, and when they are speaking of a real existence; but the critics who have most deeply studied the writings of Philo, incline to the opinion, that he regarded the Word as a being distinct from God, though dependent on him,—and Professor Lücke, differing in this particular from Dr. Priestley, thinks that he probably associated the

expectation of its appearance under some form or other with the fulfilment of the Messianic hopes.

The age of Philo coincided with that of the Apostles; and his writings, which were but the expression of principles of thought that had been long in operation, were extensively read, and exerted a powerful influence among the more cultivated classes of his countrymen. The intermixture of Jews from all parts of the world at the annual festivals in Jerusalem tended to diffuse among them a common public opinion, and to circulate the ideas of their most distinguished teachers even amongst the people. It is not therefore necessary to suppose, that John had actually studied the writings of Philo, (though even for this he might have found opportunities in the latter years of his life,) to account for the remarkable coincidence between their modes of conception and their forms of speech. The ardent and susceptible mind of John readily imbibed the speculative tendencies that were floating around it on every side; and cast the deep moral and spiritual impulse, that had been given to it by affectionate communion with Jesus, into the forms which those tendencies naturally shaped and directed. During his residence of many years in the cultivated and philosophical city of Ephesus, in the midst of Hellenistic Jews, and surrounded by the fermenting elements of Oriental theosophy and Grecian speculation, he must have become thoroughly conversant with the principles which had at that time the greatest influence and currency in the Græco-Asiatic world, and have felt himself impelled, as well by the moral necessities of his position as by the suggestions of native temperament, to infuse the new moral spirit of which he was the vehicle into the forms of speculative thought, which harmonized with the genius of the age and were sanctioned by high authority. Whatever may have been the determining influence in the Apostle's mind, it appears to me the fairest inference from an unstrained interpretation of the language of his Gospel, and from a consideration of the historical relation in which it stands to the philosophical theories preceding, and the theological systems following, its publication, and whose wanting link of filiation it seems most naturally to supply,—that John did mean to teach the pre-existence of the Word (*hypostatized* according to the philosophical conceptions of the age) in the bosom of the Father, and the manifestation of it on earth, in the person of the man Christ Jesus.\*

\* It is with no little diffidence, that I avow a conclusion different from that which has been adopted by many sincere inquirers after truth, in whose general views of Christianity I rejoice to participate. The respected author of an "Essay on the Proem to John's Gospel," Rev. Wm. Johns of Manchester, appears to me to have pointed out ably and successfully the *primitive* idea in the writings of the Old Testament, with which the conception of the Logos in John is *indirectly* and *remotely* allied, but—from bringing these

To this extent, it is to me conceivable, that the outward form and purely intellectual apprehension of the spirit of Christianity,—that spirit, by which it has reconstituted human relations to God, and formed the moral world anew—may have been modified by the influence of contemporary modes of thought. "It is as unhistorical," says Dr. Lücke, "to deny the influence of the age upon the outward manifestation and didactic development of the Gospel, as to attempt to evolve out of the circumstances of the time the causes of its origin and living essence. Every truly great and original achievement of man, which creates an epoch in the history of the human race, issues from a hidden and primitive source, to which

two elements of interpretation into immediate combination, and omitting the historical development of the idea in the apocryphal writings, and more particularly in the philosophical theories of the School of Alexandria, which I conceive to have intervened between them—to have excluded considerations that are indispensable to adequately unfolding the sense of this obscure portion of the Apostle's writings. Dr. Priestley says, (*History of Early Opinions*, vol. ii. p. 18,) "Where Philo ended the doctrine of personification, that of the Christian Fathers began. The difference was that, whereas Philo thought the omission of the *Logos* to be occasional, and to assume various forms, particularly that of angels, the Christian Fathers thought it to be uniform and permanent, and interpreted it of Christ only." To the same effect, Professor Norton observes, (*Reasons*, &c. p. 237,) "These representations (of Philo) were received by the early Fathers as the groundwork of their doctrine concerning the personal *Logos*." Now, when we consider the acknowledged coincidence of the phraseology of John's Gospel with that of the Alexandrine School, and that the Fathers specifically referred to John for the justification of their own doctrine of the *Logos*,—I cannot disguise from myself the inference,—that, *but* for the assumption, that the speculative views of John could not be modified by the philosophical theories of his age, and that between the representations of different parts of the New Testament no *dogmatic* discrepancy could exist,—that, in short, if the inquiry had been supposed to relate to the history of merely *human* opinion—the Gospel of John would at once have been regarded as the connecting link between these two lines of philosophical development,—the medium, in spirit and moral significance still essentially Christian, through which the speculative tendencies of the later Judaism were transfused into the new life of Christianity. A minute but curious illustration of the connection *through* John between the Fathers and Philo, is furnished by the extracts from these writers given by Professor Norton and the Rev. W. Johns. Having no means of immediate access either to Philo or Origen, I rely on the accuracy of these learned and respectable men. "The true God," says Philo, (*De Somniis*, quoted by Norton p. 235. Dr. Priestley, *Earl. Op.* ii. p. 14, gives the original Greek,) "is denoted by that name with the article; others have it without the article; and thus his most venerable *Logos* is called God without the article." Origen (*Comment.*, tom. ii. p. 46, Huet, quoted by Mr. Johns, *Essay*, p. 113,) remarks, "John uses the article, when the denomination God means the unoriginated cause of the universe; but he omits it, when he mentions God the Word." This distinction is observed in the introductory verse of the Proem; and the double relation of John to Philo and Origen appears to me to throw light on the sense in which he intended to employ the word *θεός* without the article.

no mortal eye can pierce. This source the Christian finds in the eternal and all-pervading energy of God, and in Christ he believes the fulness of that divine spirit" (i. e. in reference to God's moral relations to mankind) "to have existed ;—for to deny this, is to deny him to have been the Christ. He, whose doctrine has furnished us with a criterion for discriminating truth from error in the speculations of Philo and in all the philosophical wisdom of that age, must surely have drawn his inspiration from a higher source than the ideas of the age itself."

Assuming the interpretation, which I have suggested, of the opening verses of this Gospel to be correct, I think we most naturally explain, by a reference to it, those passages which speak of Christ's intimate union with the Father, of the glory which he had with God before the foundation of the world, of his existing before Abraham, of his being in heaven, and of his ascending up where he was before.

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### THE BAPTIZED CHILD.

#### A FACT.

It was evening. A sultry day of midsummer was verging into a still and cool night—the blessing of Nature upon the weary and faint of spirit. But to one sick chamber darkness brought no peace. The last ray of light had gilded with no hope the couch where Henry Henderson lay struggling for life. He was but four years old, the only child of many whom his parents had brought even thus far on the journey, (according to our trembling fear,) of the life that is.

From the earliest hour of consciousness his mother had striven to impress religious principles upon him. His training had been as much for heaven as earth. Trusting to be spared at least this one sympathizing spirit, she had thought to secure in him a fountain of the purest waters of consolation. And yet experience had painfully assured her that he belonged more to God than to any earthly friend. Early were the hands of dedication laid upon this loved one—early was he devoted to God in the name of his "holy child Jesus." The water which set him apart from the world and admitted him figuratively to the church of the first born, was laid upon his unconscious brow by his father's hand.



But now that prayer seems unanswered. The spirit vowed to heaven clings to earth. Sensible of failing strength, of the deepening shadows which the sunset of existence drew over him, the child asks in an imploring tone, "if he must die." "Yes," said his mother, in a serenity which concealed her aching heart, and which repeated affliction had left, in its sore discipline, "Yes; God bids you come. The angels wait to bear you up. Jesus spreads his arms to take you in. I cannot keep you back. He that gave you recalls his gift. Always you were more his than ours. You have ever been truly God's while we called you our own."

"But mother, I cannot go and leave you alone—and all my pretty books and toys, and my dear playfellows, and this bright and happy world, and so many, many things I love. No, mother, I cannot go. Oh, do not let me. God is too good to ask me back before I have lived any time here.

"Ah, my child," said his deeply tried mother, "you are God's, and not mine! When you were very young I carried you to the holy altar, and while the church was bowed in prayer, I gave you up to Him that lent you to us, and secretly prayed that when no longer it was safe or good for you to stay, we might have strength to say, 'Thy will be done.' And now he calls you home."

"And did you, my mother, promise to give me up when my Heavenly Father wanted me? Did you really *give me to him*? Then I am willing to go. Do not weep, dear mother; it is right I should go." And with his failing breath you could hear a fainter and fainter murmur from the patient little sufferer, until all was silent, "I was given to Him, and now He wants me;" and thus he fell asleep sweetly in Jesus, and angels carried him to his rest. His mother's heart found peace, and his father's tears were wiped away.

The baptismal rite he had understood in its full significance, and it freed his soul from every lingering desire, every trembling fear. It taught him self-surrender. It bowed his young heart to the will of Heaven. It bade him ascend on the wings of a willing spirit to the bosom of the Father. It pledged to him the over-seeing, all-surrounding love of a covenant-keeping God in the world of light and glory and joy.

F. W. H.



## THE CITY OF EDINBURGH.

THERE is certainly nothing in the appearance of this splendid city to justify the repeated sarcasms, which till the present century were so commonly vented against Scottish pride and poverty. In the judgment of many who are entitled to speak with authority, no city in the world surpasses Edinburgh in the grand and imposing effect which a general view of it produces. Some idea of its striking appearance may even be conveyed by description. It is divided by name, and by manifest signs, into the Old and the New Towns, and it is from the remarkable contrasts and combinations thus presented that the city produces its great effect. Its early history is involved in obscurity ; probably its name and its foundation should be ascribed to the Northumbrian Prince Edwin during the possession of the region by the Saxon invaders. Viewed now from either of its elevated summits,—the Castle or Calton Hill, Arthur's Seat or Salisbury Crag,—the Pentland hills are the dim boundary lines, and the observer can gather at a glance a complete idea of this ancient capital. It now extends over three elevated ridges of earth, running parallel with each other from east to west, and separated by valleys the descent to which is very steep. The Old Town was built upon the central ridge, the west end of which is terminated by an inaccessible rock, upon whose solid foundations stands the Castle, while the east end is occupied by the Palace of Holyrood. Between these famous points of boundary runs the High Street, along whose line we meet successively the Lawn Market, the Cathedral and Tron Churches, the Ancient Cross—the place of proclamations and of executions, the Netherbow, the Canongate, and the Tolbooth or prison. This is truly a line of storied antiquities, calling up associations of romance and of reverence, and presenting many novel and amusing scenes in its present furniture of human life. The old stone houses, which, so far from tottering, appear to be supported on their foundations as if by roots, rise up to the height of from eleven to sixteen bonafide stories of ranges of apartments, entered by a common stone staircase, and occupied by as many domestic establishments. From the highest stories lines are often extended across the street for the

airing of clothes, flower-pots are here and there poised over the heads of passers-by, and the females who must gossip evade the necessity of descent and ascent from their own to their neighbor's lodgings by transmitting their minds through their voices from opposite windows.

This being the ancient part of the town is, as might be expected, deserted by the richer portion of the inhabitants, and left with its nooks and crannies to the obscure experiences of the poor. Yet a stranger will be chiefly attracted to that long street, darkened by its towering edifices, and seemingly worn down below its ancient level by the footsteps of man and beast for so many generations. Let us begin at the Castle, and note the objects of interest till we reach the Palace of Holyrood, before we turn to the New Town.—The rock on which the Castle stands is an area of seven acres, about 383 feet in elevation. Though its situation is so formidable, it has in reality but little strength, or defensive capacity, as was shown when the Highlanders beleagured the city under the Pretender; the Castle could not destroy the enemy, without first destroying its friends who occupied the houses all around it. It is a remarkable fact, indicating a state of things very different from what we are accustomed to, that the Regalia of Scotland should have lain more than a century in a chest in this Castle, while no one knew where they were. On the union of England and Scotland in 1707 the crown and sceptre and sword of state belonging to the northern kingdom were no longer needed, and they were deposited for safe keeping in the Castle. After a while it seems to have been taken for granted that the regalia had been carried to England. On the question arising the Castle, and the very apartment where the chest, then supposed to be empty, was standing, were searched, in 1794. Nothing being discovered the valuable relics were given up as lost. A commission to make another search was appointed in 1818, and the old oaken chest was brought forward. Its locks and bolts were strong, the keys were lost, and no ingenuity could open them; being sawn asunder, the royal treasures were found, consisting of a crown, a sceptre, a sword of state, and a rod of office. The sword was given by the warlike Pope, Julius II, to James IV. The regalia are valuable, though not remarkable for splendor. They are now shown in a well guarded dungeon, for a fee. The chest is not the least

curiosity. In a small mean room in the Castle, now a favorite place for drinking beer, Queen Mary gave birth to James VI.

The old Cross was removed because it encumbered the street; parts of its ornaments were given to Sir Walter Scott, and may now be seen at Abbotsford. A radiated pavement marks its ancient site, which is still a place of gathering. We were attracted to the spot by one of those scenes of life, which intermingled with antiquities in stone and mortar make the charm of the Old World to an inhabitant of the New. Here was a ragged stroller, able from appearances to do the hardest work, yet seeming to prefer the lightest. One hand was loaded with ballads, the other accompanied his voice, as he sang samples of their quality. He was at work upon one which had alternate passages of poetry and of prose. He brought out the sentiments with great accuracy and force. His soul was in his voice, because his livelihood depended upon it, and though he uttered the worst trash, he honored it so in its delivery, that the crowd around him were delighted, and frequently a dirty hand was thrust forth with the dear half-penny to purchase the dearer ballad. Thus he strutted and sung and sold, little thinking that he was teaching the highest arts of rhetoric to an observer. Next came a little boy and girl, in rags, hand in hand, singing without aid from book or paper, and their childish and plaintive tones, evidently instructed by the experience of many sorrows, bitter even to the young, drew ready farthings from those as poor as themselves. The rich are seldom affected to charity by such exhibitions, the poor always are. Must we in our thoughts follow those little children to their squalid home in the upper stories of a neighboring habitation, and imagine the drunken parents extorting each copper of their gain?

St. Giles having been the tutelar saint of Edinburgh, the Cathedral, now modernised into the High Church, bears his name. It is an imposing Gothic structure, with a turreted tower in the form of an imperial crown, filled with a chime of musical bells. That tower has been used as a prison, and as a battery. The reformation cleared the Church of its forty "idolatrous" altars, and the coat and arm bone of St. Giles. There the solemn League and Covenant was sworn to and signed, October 13, 1643. It is now divided by its cross sections into four places of worship. Near it

lies buried John Knox, "who never feared the face of man," and in it are the monuments and remains of Regent Murray, of the Marquis of Montrose, and of Baron Napier, the inventor of Logarithms.—Here too we noted another scene of human life. As we walked around the exterior of St. Giles's a well dressed man—apparently not a minister—very quietly approached a corner of the edifice, sat down a chair, with a little box in it labelled "Missionary Box," and then mounting upon it, and lifting off his hat, began a prayer. The rest of his audience at first consisted of two fishwomen, and a boy; by and bye a crowd gathered. The prayer was in general very good—fervent, devotional and reverential, but there were a few sentences and words of unpleasant sound and suggestion. Much rain had fallen for several days, and a little sprinkling of it happening during his prayer, he petitioned in very familiar language, "that the heavens might hold up." He had scarcely spoken the words when the rain ceased, and he immediately specified the circumstance, that this petition having been answered, it was a good omen for the others he might offer. A drunken man passing by interrupted the service with his blundering steps and faltering tongue; the preacher, not in the least embarrassed, opened his eyes for a moment, and in the midst of his petitions for the Heathens of the East inserted this request,—“and we pray thee to convince and reform the horrid drunkard, for thou hast said a drunkard shall not enter the kingdom of heaven.” He was not insulted by a word or a smile, even from the drunkard; all seemed to listen respectfully until the prayer, which occupied half an hour, was closed, when a few gifts were dropped into the box. The scene occurred in the very street, and near the very house, where John Knox lived, and close to the Cathedral where he preached. So strong a feeling did he infuse into the minds and hearts of his countrymen, that without doubt many listened to his successor on that spot with the same reverence and faith which *he* secured.—Near by likewise is the Grass Market, where many of the Covenanters sealed their faith with their blood.—Back of St. Giles's are the Scottish Parliament buildings, the Bank, and other public offices.—The next object of interest is the house of Knox, at the junction of High Street with the Canongate, an old stone edifice, now occupied by a barber. A little stone image of the

preacher, in a canopied pulpit fixed in the corner of the edifice, keeps him fresh in the memory of his disciples.

The Palace of Holyrood, so famed in Scottish history, possesses to this day many objects of romantic and of painful interest. The external structure certainly cannot be called splendid, and many of its apartments, particularly those occupied by Queen Mary, are dark and gloomy. Its cheerless shadows and dingy walls and narrow windows are the very opposites of our ideas of the characteristics of a palace. Its castellated towers and turrets, the royal arms over its gateway, the thistle, crown, sword and sceptre carved in its entablatures declare its purpose. The Duke of Hamilton is its hereditary keeper. He and other Scottish noblemen have apartments within it, yet the edifice is of such extent that parts of it are unfurnished. In a gallery one hundred and fifty feet in length are imaginary portraits of one hundred and eleven monarchs of Scotland, painted by De Witt. There is a strong expression of individual character in each, and they do not deserve all the ridicule with which they are generally assailed. A stately housekeeper conducts visitors over the palace, but she has repeated her rounds and gone over her traditions so frequently, that she does not allow much time to each. The apartments occupied by the unhappy Queen of course attract the curiosity of strangers. There is still the bed upon which she slept, and the decorations of which she wrought with her own hands. Its crimson damask, its silk and golden fringes are nearly reduced to shreds. Its old ragged blanket and its tattered cover, bordered and ornamented with tassels, remain as she left them. The bedstead is very low, being close to the floor; its long slender posts, bound around with cloth, support a cornice of open work. In the same room is a large work basket embroidered by her and used for the repository of her infant's finery. In a small dressing room adjoining are old candelabra and a mirror which she brought with her from France, with her own carved chairs for private visitors. In another closet adjoining the bedroom the Queen was at supper on the 9th of March, 1566, with Rizzio, the Countess of Argyle and a few domestics, when the dreadful murder of her favorite was committed before her eyes. The conspirators, among whom was her own husband, obtained entrance to the bedroom through a door under the tapes.

try, which communicated by dark stairs and a trap door with a door and passage in the Abbey adjoining the Palace. Rizzio seeing the conspirators knew their purpose, and ran behind the Queen, whence he was dragged through the next room and murdered; his blood is still seen on the floor of a part of the bedchamber, which was partitioned off by request of the Queen. Adjoining the bed chamber of Mary is that of Charles I, filled with old furniture, and ornamented with portraits of the mistresses of Charles II., with the chair of state made for Mary and Lord Darnley, and one worked by herself, besides a multitude of other curiosities. The Pretender slept in this apartment during his short triumph. There is a gloom and a desolation about these deserted scenes of ancient royalty, which it is hard to dispel, as no cheerful thought is suggested by them; yet there is a satisfaction in seeing and handling the very objects which illustrate the romantic imagination of those dire events, and bring back into vivid realities the old actors in those mournful tragedies. The Palace has undergone several changes by revolution, siege and fire, and suffered much from the soldiers of the Earl of Hertford and of Cromwell; but enough of its old state remains to constitute it the original edifice of ancient times.

Adjoining the Palace are the ruins of the Abbey of Holyrood House, another place of romantic interest. It must have been a magnificent structure when first erected by David I, in 1128, for its strength and beautiful workmanship are apparent in its ruins. One of its towers is in good preservation, and contains a monument, bearing a recumbent knight carved in stone, to Robert Viscount Bellhaven. Connected with this tower is a private staircase in the wall, communicating with the Palace, by which the Queen descended to the confessional. In a small passage-way near by a stone covers the grave of the murdered Rizzio. The area of the roofless church is now overgrown with grass, and serves for a burial-place. In it are several ancient stones recording the virtues of men and women, whose titles however seem to be put forward as their first claim to remembrance. The East window, always the most sacred and the most richly ornamented portion of a monastic edifice, has been repaired and supported by iron clamps, so that, with the exception of its glass, it is entire. Just before it Queen Mary and

Lord Darnley were united in marriage. Beneath the spot where they stood is buried the Bishop who married them. In a corner of the chapel is the vault where the remains of the Scottish monarchs were interred; through the grated iron door one may look and see these relics piled upon shelves. This vault was violated at the revolution, and plundered of its leaden coffins. Some bones of large size, said to be those of Lord Darnley, were long exhibited in the Palace, but are now committed to this sepulchre. In the closet where Rizzio was seized may still be seen Darnley's gloves, boots and armor, together with an idolatrous altar-piece, which was broken by John Knox in his controversial rage when admonishing his royal hearer. Queen Mary was interred in Westminster Abbey, and now reposes there beneath a monument far more splendid than that of Elizabeth.

The grounds around the Abbey, enclosed by James V., were designed as a sanctuary for insolvent debtors. Here was the favorite walk of the Duke of York, a spot where many duels have been fought. A heap of stones marks the Muschet's Cairn celebrated in Scott's Heart of Mid Lothian. Ascending from this walk towards Arthur's Seat, a steep hill which rises more than 800 feet, we pass St. Anthony's Well, Hermitage and Chapel. From this summit, or from Salisbury Crag adjoining it, the view of the busy and magnificent capital is extensive and complete. One of the nearest objects visible is a beautiful circular temple of stone richly ornamented, enclosing a statue of the poet Burns by Canova.

We have thus followed through its whole length that middle ridge upon which the ancient town of Edinburgh was built. The old nooks and byeplaces, as well as the venerable public edifices of this part of this city, grey with age, and closely written over with histories and traditions, have a greater interest for the stranger than the gay and cheerful structures of the modern town. This latter portion of Edinburgh occupies the summits of the parallel ridges, north and south. Deep valleys, as we have said, divide the three ridges. The communication from High Street, the great thoroughfare of the Old Town, with the valleys and the adjoining summits, was formerly confined to dark narrow lanes of abrupt descent. Some of these, called *closes*, being only six feet wide, were designed for foot travel; others, called *wynds*, admitted of the passage



of vehicles, though very steep, slippery and dangerous. The great height of the houses on the slope of the hill was intended to bring them up to the regions of light and air, while it throws the passages and lanes below into sombre darkness, leaving them damp, unwholesome and cheerless. Public spirit, persevering against the opposition which resists new measures, at length prevailed, with the aid of immense sums of money, in introducing into Edinburgh those improvements to which it now owes its grand and imposing appearance. Less than a hundred years have elapsed since these improvements commenced. The filth and the stagnant water gathered in the valleys, and the great difficulty of communication between the distant parts of the city, suggested the building of an earthen mound and of bridges, to connect the three ridges. Some dilapidated houses falling, and causing the destruction of several lives, soon excited a general interest in the undertaking. These improvements were associated with the visits of distinguished persons to the city, and when completed were dedicated in their names. It required great labor, and the perseverance of energetic magistrates, to carry through the plans once formed. Now the citizens find their reward not only in the facility of communication between the Old and the New Town, but in the superb and unrivalled effect of the views of the whole metropolis from those solid stone bridges leaping over dry valleys. Of these the Regent's Bridge, with its triumphal arches, is the most imposing, presenting between its columns the most striking views over the tops of the high houses, and into the narrow passages which divide them as if by dark threads. Scott loved to stand for hours in such a spot, and with his memory full of those chronicles which enliven stones and place a dozen generations before the eyes at the same time, to observe a thousand little objects and movements which have for the multitude no interest whatever. He knew every inch of that thickly peopled and closely covered metropolis. In his mind he carried maps of its appearance at successive centuries, and he could people it in his fancy with the inhabitants which it sheltered at any given period. He knew their dress, their language and their habits, their weapons and their songs, their feuds and their festivals, their sports and their devotions. He had no higher enjoyment, among all the pleasures which fame, honor and noble acquaintances



put within his reach, than to make a visit to Auld Reekie. It is remarkable likewise that, even in his most romantic descriptions, a sight of the scenes which he had portrayed never destroys the images which his writings have formed in the mind.

In the spirit of modern taste and feeling for the selection and proper decoration of a resting-place for the honored dead, Calton Hill has been devoted to the sepulchres and monuments of those distinguished men of whom Scotland is most proud. This is a rocky eminence within the limits of the city. The views from it are very wide and striking, reaching twenty miles, taking in the sea, the shipping in the Frith of Forth, the harbor of Leith, the whole of the ancient and modern city, and the distant boundary lines of green fields, blue summits and country seats. On its summit is an unfinished edifice in imitation of the Pantheon at Athens, called the National Monument. It was intended to commemorate the victory of Waterloo, and to serve as a place of public worship for seamen. While so much has been said in reference to the long protracted delay in the completion of the Monument on Bunker Hill, there is some consolation in observing, that if censure is incurred by such delay, we are not alone subject to it. The design of the National Monument at Edinburgh was first suggested in 1816. A subscription of six thousand pounds was made in 1819. The contributors were incorporated in 1822, and the corner stone was laid by George IV, in his visit to Scotland the same year. In its present state about fifteen thousand pounds have been spent upon it, and more than twenty thousand more are required to complete it.--Next to this structure, the most important, that is, the largest and most costly, monument is Lord Nelson's. He is the great idol of the British nation. His countrymen of course have reason to be proud of his naval victories, of his dauntless courage and his warlike character. But a foreigner cannot but regard the monumental homage which is paid to him, all over England, Scotland, and Ireland, as partaking of bloody idolatry. In the public square at Liverpool is a column to his memory, which cost sixty thousand dollars. Its four sides are *ornamented* with four negroes weeping in chains, and emblems of his universal conquests. Even the design of this horrid and false representation is not new with the English, but is copied from the monument of

Ferdinand I in the dock yard at Leghorn. Again, in the market-place at Birmingham is another pillar to Nelson, rather more modest. He is buried beneath the pavement of St. Paul's Cathedral at London, directly under the centre of the dome, and here is another monument to him. Trafalgar Square in that city has long been reserved for a decoration of the same kind, and large sums have already been spent for plans of the proposed erection. Again, in the principal street of Dublin, a lofty obelisk rises to the same idol. So also on the green in Glasgow. We know of many others in the kingdom. Here too, in Edinburgh, a proud monument offers the same kind of incense to Nelson, as if he were the greatest benefactor of the whole nation. It is in such examples as these that we trace the errors which still prevail among men, as to the kind of greatness which most deserves continued homage, and the manner in which that homage should be paid. On the same summits are monuments to David Hume, Professor Playfair and Dugald Stewart.

From Calton Hill the New City shows to great advantage. Its splendid streets, squares and crescents, lined with elegant dwelling houses, open in long and regular lines towards the western extremity of the view. From the principal squares rise monumental pillars with statues upon their summits. Contrasted with the meanness of the Old Town, the grandeur of the New is even more conspicuous. After observing this succession of modern architectural embellishments from a distance, a walk among them does not disappoint a stranger. The new streets and squares are neat and free from nuisances. They are well paved, and the air is made healthful by free circulation, and by green shrubbery. It is said, that though so many new dwellings have been constructed within fifty years, they are all occupied, and that another period of equal length will require equal increase.

The population of Edinburgh is somewhat less than 150,000 inhabitants. It has numerous literary, religious and charitable establishments. Among the last the Hospital, or School, for the education and support of poor boys, founded by George Heriot, is the richest. He was jeweller to King James I of England, the "Jingling Geordie" of Scott's "Fortunes of Nigel," and left a large sum of money to found this excellent institution in his native town. It generally contains one hundred and eighty boys, who are

well clothed and educated, fitted for different places of usefulness, and on their dismissal are bound as apprentices, or presented with a small sum of money. There are four other large institutions of a similar character. The University of Edinburgh is distinguished above all similar institutions, except those of recent date, in Great Britain by its having been from the first devoted to the Protestant faith. Professors of philosophy and divinity had long taught in Edinburgh without being aided by the honors and the facilities of an incorporated collegiate institution. The University was founded and the building commenced in the year 1580, from funds acquired by the royal grant of some monastic land, and from bequests. It has numbered among its professors and students some very eminent men. Of late years its scientific and medical departments have been highly distinguished. The students attending its various Lectures are generally about 2000.

There is a remarkable degree of quiet observable in the city of Edinburgh, which distinguishes it from all other cities equally populous. It seems from appearances to be the only city large enough to accommodate all its inhabitants. It has likewise as little foreign intermixture as any European city. One of the most numerous classes of its inhabitants consists of the Writers to the Signet, who subscribe the royal writs, and practise as attorneys. A high standard of taste, literature and morality prevails in Edinburgh. Its churches are filled on the Sabbath, and its bookshops prove that a taste for reading is felt and indulged.

G. E. E.

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#### POPULAR LECTURES.

ONE cannot look at a newspaper without being struck with the multitude of Lectures advertised to be delivered in Boston. There seems to be a course for about every evening in the week; some of these treating of very large and trying subjects; some of them devoted to mere entertainment. It is an interesting inquiry, what is to be the effect of this new system, and whether it is likely to be permanent. Is it to displace the more questionable and

amusements? Is it to change the taste for theatrical entertainments and assemblies for dancing? What is to be its influence on the pulpit? Is it, as some think, to aid its efficacy by promoting the general intelligence and sobriety; or on the other hand to diminish it, by engaging the attention too much on other subjects of profound and exciting interest? I wish that some one would look into this matter, and give it a thorough discussion. It is time that an instrument of so much power, for good or ill, should be employed less at random, with a better understanding of its proper province, and with a more definite aim. It should be conducted perhaps more systematically, or it should be proved that system is not desirable.

Experience will doubtless disclose the most efficient method; the successes and failures of each year will teach the lecturers how to select and treat their subjects, and the attendants how to listen so as to profit by them. This art of hearing is as important as the art of speaking.

Meantime, if the design is, as it should be, the greatest and most extensive advantage to the community, it is obvious that it will not long be thought enough to establish lectures in the centre of the city, to be attended by those who already have a taste for them. It will be found desirable to extend them to the outskirts and bye-places, so as to give a taste for the improving occupation to those who have it not. Why may not this be done? Why not provide courses to be delivered in Sea Street, Ann Street, Broad Street, and old Salutation Alley? Let there be lecturers employed by some of our Societies, who shall open halls in every part of the town, and carry fit subjects of thought and knowledge to every class of our population. They might be paid a certain salary by the Society, might sell tickets at a low rate, and by the instructive entertainments of astronomical, chemical, geographical, historical, musical, or zoological courses, accompanied with proper illustrations and experiments, might *tempt* in hundreds and hundreds who have now no elevated tastes or pursuits, might thus add essentially to their substantial sources of happiness, and in a word, do something, perceptible in a few years, toward lifting up the whole mass of society from its foundations. Most of those who at present attend the lectures, are persons who could do without them; they would still be in the way of making improvement, if this means

did not exist. The plan here suggested would offer improvement to multitudes never yet reached. It would thereby accomplish a vastly greater good. If pursued systematically and perseveringly, it is not easy to overestimate its beneficial results.

Tickets, I have said, might be sold at a low price. But there is now in existence an institution which possesses every means of carrying into effect the proposed plan, with the additional and extraordinary advantage, that its funds are so ample and so definitely appropriated that it both can and must furnish lectures gratuitously to the citizens of Boston. The munificent bequest of the founder of the Lowell Institute was given for the very purpose of bringing this kind of instruction within the reach of all the inhabitants of the city. The course which has thus far been pursued, and seems likely to be continued, does not promise—cannot indeed yield—the benefits contemplated by the donor. Instead of one large building only, in the centre of the city, where enormous sums are paid to lecturers for addressing audiences composed, in large part, of those who least need either the instruction or the entertainment which they find there, let the same amount be paid to these gentlemen for repeating their courses in half a dozen different parts of the city, where they who most need, and would be most benefitted by, such courses would be attracted to them. The office which has devolved upon the Trustee under this bequest is a delicate and a difficult one, and his desire to fulfil the intentions of the public benefactor whom he represents is unquestionable. But the good of the citizens of Boston was the object which this benefactor had in view, and every citizen has a right therefore, and ought, to feel an interest in the manner in which his purposes are carried into effect. It is, I believe, a general, and it seems to me a just opinion, that the Lowell Institute has accomplished, and so long as the present method is pursued will accomplish, but a very small part of the good of which it might become the instrument. Provision should be made for a wider participation of its benefits, and more service should be required of those who are largely paid from its funds.

C. + B.

## NOTICES OF RECENT PUBLICATIONS.

SERMONS ON PRACTICAL SUBJECTS, *By the late Lant Carpenter L. L. D. One of the Pastors of the Lewin's Mead Congregation, Bristol, and formerly of George's Meeting, Exeter.* Bristol and London : 1840. pp. 502, 8vo.

We have here a most beautiful volume. It would seem as if the art of printing could no further go. A fair and worthy memorial it is, too, of the excellent man from whose manuscripts it was prepared. It discovers less ardour and vehemence than one might look for from a person of his warm heart and ardent impulses ; but has all the devoutness and benevolence which distinguished him, together with his frank, serious way of treating everything relating to faith and duty as a living reality. It is worthy of remark how rigidly practical and strongly evangelical his tone of sermonizing was, while he was conspicuous as a writer on doctrinal theology and engaged in frequent polemic discussions. Men are apt to regard the two things as incompatible. Yet this instance, and multitudes of others, may suggest the thought that they naturally belong together. The more distinctly one apprehends the form of religious doctrine, the more it becomes to him a real conviction ; and the same deep persuasion which leads him to contend for the faith of Christ, will urge him to the practice of his commandments. It is "*the truth*" which sanctifies ; he who values it enough to contend for it, is likely to value its holy influences. But he who is so far indifferent to opinions that he cannot persuade himself to defend or propagate them, will be very probably lukewarm in his regard for their practical influence. It is a beautiful consistency in Dr. Carpenter, that he was equally decided and uncompromising in his doctrinal and his practical views of religion. His engagement in controversy made him not less, but, if anything, more earnest for the sanctifying power of truth.

The title-page of this volume expresses the design of the Sermons and of their publication. They are on *practical* subjects. It was

the wish of Dr. Carpenter's family, "that the world should possess the means of judging of him, not as the defender of a particular mode of belief,"—in which character he had often felt it his duty to appear before the public,—“but as the faithful preacher of Christ's holy Gospel,—expounding its precepts, setting forth its promises, displaying its warnings, and applying all these both to the duties of daily life and to particular circumstances of the Christian's pilgrimage.” The volume therefore consists of discourses, written at different periods from 1806 to 1838, thirty four in number—the same subject being sometimes continued through two discourses—upon topics of Christian faith and duty on which all believers in Christ agree. We can perhaps best make our readers acquainted with the contents of the volume, within the limits to which we must confine ourselves, by giving a list of the subjects treated. They are,—“Christ alone leadeth to the Father” —“God our Heavenly Father”—“Family Worship”—“Whatsoever things are true, &c. (Philip. iv. 8,) think on these things”—“Life and Immortality brought to light by the Gospel”—“The Will of the Lord be done”—“Dwelling in the light inaccessible”—“Darkness over the whole land”—“The Cloud not bigger than a man's hand”—“We have corrupted no man”—“On Public Worship”—“Jesus Christ the sole Foundation of Christian faith and hope”—“Religious Education of the Poor”—“Influence of Circumstances preceding and attending the birth of Jesus on his Character”—“The Young exhorted to walk in the good old way”—“All things work together for good to those who love God”—“Ornaments and Influence of the Female Sex”—“Circumstances and Evidences of the Resurrection of Christ”—“The Christian's Peace not the World's Peace”—“Open Avowal of Religious Truth”—“The Plague of one's own Heart”—“The Ascension”—“On Fear”—“Hope thou in God”—“The Will of God the best Rule of Duty”—“How has the Year been passed?”—“For of him, and through him, and to him are all things”—“Thoughts of God connected with the appearances of Spring”—“The Ends of Death and Prospects in the Anticipation of it”—“Unchangeableness of God.” The tone of fervent piety which pervades the discussion of these subjects is one of the chief characteristics and recommendations of the volume.



CONFESSIONS OF AN INQUIRING SPIRIT. *By Samuel Taylor Coleridge. Edited from the Author's MS. By Henry Nelson Coleridge Esq. M. A.* Boston: James Monroe & Co. 1840. pp. 129, 12mo.

THIS book consists of seven letters upon the Inspiration of the Scriptures. The importance of the subject, and the great reputation of the Author, will secure for the work a good share of attention, and the small amount of time and labor demanded for its perusal will be well bestowed. The views presented are familiar, in substance, to most Christians, and acceptable to some, but the manner of exhibiting them and the methods employed in their defence may seem strange to all but professed theologians. A brief outline of the argument pursued in the work may possess some attractions for our readers.

The Author, after defining the term *faith*, and expressing his conviction of the main tenets of Orthodox believers, passes on to the following doctrine, which he feels called upon to reject;—every part and particle of the Bible, of the sixty six books of the Old and New Testament, every thought and word was of God, and is of Divine authority. To this it is objected, 1. The texts adduced in its support from Scripture are too indirect and uncertain to establish so important a doctrine, and to prove it from them is to beg the question, for who vouches for the texts themselves? 2. By inspiration might be intended that lowest kind, which among the Jews designated nothing more than that presence of God which is claimed by us for every pious author. 3. We often say of the whole of a book, or set of books, what we mean only of the greatest part; as e. g. of the works of Shakspeare. 4. According to this doctrine the Bible contains only absolute truth. The errors, the prejudices, the passions of rude and unscientific minds, the peculiarities of different ages, will all be overborne by the Master Spirit. But those who hold this dogma do not, with Wesley, reject the Copernican System, which is incompatible with Scripture truth. They should also commend absolutely, without any qualification, Deborah, Jael, and the imprecations of the Psalmist. Further, according to this view, parallel passages should harmonize; but

some do not. We should make no allowance for insignificant words, for rhetorical usages, for allusions to traditions, &c. 5. The doctrine deprives the Scriptures entirely of their *human* character. God alone speaks, man becomes an automaton, and withdraws. The whole becomes still and lifeless. The strivings of the Divine Spirit with man in the different stages of moral developement are no longer exhibited, and for all intents and purposes the Scriptures might have been written in one hour or day. 6. Only a perpetual miracle could give us a book, every portion of which should be infallible, in its composition, transmission, and translation.

But it is said, the doctrine must be upheld because it tells of an infallible standard. A text shall be the final arbiter, and the *whole* Bible, and nothing less than the Bible, shall furnish texts. It is replied first, whenever it is said that the word of the Lord *came to*, or *dwelt in* a Messenger, it is to be received as infallible; and when the record was divinely superintended, then this also must hold the same place. Thus far the standard is definite. But secondly, it is not true, that in the Bible we have a bond of union, for who shall say whether a given scripture be genuine, and if this be conceded, who shall interpret it? Let the *sects* of Protestantism answer. It is, farther, contended that oral and catechetical instruction in the Christianity of the Church should precede the study of the Hebrew, and even of the Christian canon. The faith committed to the saints *might* have been handed down without our records. It would best answer the purpose of religious instruction, to ground the learner or the skeptic in the Christianity of the Church Universal, (expressed, according to our Author, in the Apostles' and Nicene Creeds,) and then to place in his hands the records of the Old and New Dispensation, confident that the Scriptures in the main would speak to his condition, and approve themselves divine. He would have abundant reason to be a Christian without them, for Christ established a Church in the world, a community of believers, and gave to them the promise of the Spirit. Believing that the Divine Spirit may hold communion with our spirits, we need not deny its presence because in some instances it does not overpower the human soul. We may discern it in the pious indignation of Deborah, we may see it struggling upwards in the midst of rudeness and ignorance. And as we go forward in our spiritual life, the Bible will become more and more valuable. It is safer to receive

it upon this ground--because the book is holy, and meets our wants, than to *assert* that it is holy, and must meet our wants, because it is the Word of God. Will not the fact "that it has been bread of life to millions," to the king and to the beggar alike, give a substantial value to its essential elements, sufficient to save them from any "explaining away." Again, the desire for an absolute standard of belief, in an external form, seems to spring from a want of faith in the presence of the Spirit with the Christian Church and each individual believer. Guided by this Spirit, men will not reject essentials, nor be compelled to subscribe to many inconsistencies lest they should lose their infallible standard. The Divine Wisdom in the Scriptures must be received by the Spirit in the Church, and through the preacher imparted to the hearer, to be borne witness to likewise by his Spirit. We may then fearlessly abandon the plenary inspiration of the Scriptures, without any fear that we shall go on to reject things true and reasonable. We shall find very little to reject.

This brief outline of the argument is all that our limits will allow. It will be seen that the Author desires, as far as may be, to study the Scriptures, as one should read other books,—reasonably and without prejudice. The facts of the establishment and existence of Christianity in the world, furnishing arguments and methods of instruction too often neglected, are brought out distinctly, and a superstitious reverence for the record as distinctly opposed. Most persons will be inclined to make more account of the external testimony for the inspiration of the Scripture authors and personages; but views of the kind here presented lose none of their value from the circumstance that they exhibit only one side of the matter. Two feet make a better foundation than one. Neither will any one be much disposed to take offence, because the Author would prepare the way for the Bible by instruction in the elements of Christianity, trusting that the Scriptures will recommend themselves as containing these elements; for it is plain, that whatever course we may pursue, the Bible will command our reverence for this reason, among others,—that in our individual study of its contents we must be guided, in some degree, by the interpretations of wise and pious Christians, who have gone before us. They will exert a proper check upon rash speculation. We must pause and weigh

it well before we dissent from their expressed convictions. Substitute the inward experiences of pious believers, Christendom over, for the Nicene Creed, and we should be at one with our Author. Of course we have given only the outline of his structure; those who would contemplate the materials, useful and beautiful, which fill it out, must look for themselves.

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SACRED PATHS: *Or Life in Prospect of Immortality.* Boston: Joseph Dowe. 1841. pp. 218, 18mo.

THIS is a volume of religious Meditations of a serious and practical character, followed by a few Prayers and Hymns. It is a compilation, and nothing is told of the sources from which the extracts are drawn. This we consider a defect, but not one that will impair the usefulness of the book. As a manual of religious reading, to fill "moments of leisure on the Sabbath, and during the short intervals of business through the week," it will be found unexceptionable in doctrine and profitable for all. There are modes of expression and thought not the most felicitous, but their peculiarity would perhaps be explained if their origin were known. It is a good deal, if books for common religious reading be not unreasonable or dull. This is neither; and its devotional spirit, especially that which pervades the prayers, is altogether good.

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CHRISTIAN UNION. *A Sermon preached at the Installation of Rev. Nathaniel S. Folsom, over the First Church and Parish in Haverhill, Mass. October 7, 1840. By Andrew P. Peabody, Pastor of the South Church, Portsmouth N. H. Published by request. Andover: 1840. With the Charge, Right Hand of Fellowship, and Address to the People.* pp. 24, 8vo.

THIS is an exceedingly well-written Sermon,—perspicuous and forcible. The topics too are well-chosen, and the arrangement is good. Mr. Peabody makes a happy use of his text—Romans viii. 19,—“The earnest expectation of the creature waiteth for the mani-

festation of the sons of God;" deriving from it as a subject of discourse—"that union, in which the true sons of God may recognise each other as of one Lord, one faith, one baptism, and by which they may be made manifest to the world, not as scattered and disjoined, but as one body in Christ." Having shown "wherein the sons of God are virtually united," viz. in the faith and character which belong to believers of every sect—in that "heart knowledge, which is true religious knowledge," and which produces a greater agreement than they suppose "on the very points on which they seem to disagree," he next answers the inquiry "what keeps Christians apart," by replying *sectarian organizations*. Here, we think, is a want of discrimination. It is not sectarian organizations, but the *sectarian spirit*, the spirit of exclusiveness and bigotry and virtual assumption of infallibility, which repels Christians from one another. If by sectarian organizations be meant arrangements the sole object of which is to keep up a sect, then we hold them to be mischievous. But organizations among those who maintain similar views of Christian truth for the purpose of promoting their own improvement and for diffusing the influences of religion we esteem as natural, rational, and Christian; and the want of them must either prevent any action on the part of Christians—except as each one may act feebly and alone—for the good of the world, or must oblige those who would exert a more strenuous influence upon the error and sin which prevail, to join their efforts with others whose purposes they do not wholly approve.

The next point of discourse is the way in which "we are to promote Christian union." "Not by erecting sects in order to pull down sects," nor "by a forced agreement in matters of speculation," nor "by feint or by fawning;" but "the great highway of Christian holiness is the true way of union." The beneficent effects which would flow from such a union, in accelerating the progress of the Gospel, and bringing on the regeneration of our race, form the closing topic of the sermon.

The Charge by Rev. Bailey Loring of Andover, the Right Hand of Fellowship by Rev. Henry A. Miles of Lowell, and the Address to the People by Rev. Nathaniel Gage, the former pastor of the Society, are published in connexion with the Sermon, and are worthy of the occasion on which they were delivered.

GRANDFATHER'S CHAIR. *A History for Youth.* By Nathaniel Hawthorne, Author of "*Twice-Told Tales.*" Boston: E. P. Peabody. New York: Wiley and Putnam. 1841. pp. 140, 18mo.

THE name of Hawthorne will gain many readers for this little volume, and we think none will be disappointed. There are always various opinions as to any mingling of fiction with historical fact. But to the degree and manner in which it is here done, it must be a sour critic that would object. It is in truth a History which we here read; a faithful, though necessarily a very limited and general sketch of "the eminent characters and remarkable events of our early annals." To give it interest for the young, Grandfather is introduced in a venerable chair, whose story he tells in a pleasant way to the children of his family, causing the chair to be owned and occupied by the prominent personages whom he wishes to make known to them. This shows all the "machinery" that is employed, and the object of the whole. The characters presented are the Lady Arbella, Roger Williams, Anne Hutchinson, Henry Vane, the Governors Winthrop, Dudley, Bellingham, and Endicott, Mary Dyer the persecuted Quaker, Eliot the apostle to the Indians, Simon Bradstreet, and William Phips. These form a connected history, and we are told it is the author's purpose to follow it with another. Such a work could hardly be committed to better hands.

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SOWING AND REAPING: *Or What Will Come of It.* By Mary Howitt, Author of "*Strive and Thrive,*" "*Hope On, Hope Ever!*" &c. Boston: James Munroe and Company. 1840. pp. 216, 18mo.

THIS is a well-written, powerful, and deeply interesting tale. If any question is raised in regard to it, it will be as to its probability and naturalness. Indeed we fear the effect may be injured by the seeming extravagance both of character and events. The

events are such, it is true, as cannot occur in this country. But they may occur in England; and however unusual these are anywhere, they do not seem to us unnatural consequences of such an education as is here supposed. There is the moral. A vain, wilful, ambitious woman educates an only son in such a way, as to bring upon him, herself, and all, the very worst possible consequences. She sows to the wind, and she reaps the whirlwind. Then appears also, even in this character, the invincible power of maternal love, contrasted first with the utter selfishness and brutality of the spoiled son, and again with the unshaken attachment and touching fidelity of a neglected but true daughter. These characters and courses are beautifully drawn and cannot fail to leave salutary impressions. In connection with Mary Howitt's other "Tales for the People and their children," named in the title-page, this deserves a place in every family and juvenile library.

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It is my wish, to present some notice of every publication in this country designed to promote the knowledge or influence of Unitarian Christianity. The notices of other works must depend upon the reading and convenience of those who supply this department of the Miscellany; but of all strictly Unitarian publications, whether they be volumes or pamphlets, I am desirous of giving some account, with the exception of the tracts of the American Unitarian Association which are in the hands of all the subscribers to this work. I shall therefore be obliged to the authors or publishers of such works—and particularly of Sermons, of which I might not except in this way obtain a sight—if they will send a copy to the office of the Miscellany. By giving at the same time brief notices of the principal Unitarian publications received from Great Britain, I shall, I believe, enable the readers of this journal to see both the character and amount of religious instruction communicated through the press by those in whose theological views they concur.

EDITOR.



## INTELLIGENCE.

**DEDICATION AT WEST CAMBRIDGE, MASS.**—The new meetinghouse of the Congregational Church in West Cambridge was dedicated on Wednesday, December 9, 1840. The day was fine, and the house crowded with attendants; among whom it was interesting to observe the venerable hoary head of the former minister, Dr. Fiske. Owing to severe illness the present minister, Rev. David Damon, was unable to make his appearance; his absence cast the only cloud on the satisfaction of the day. The Introductory Prayer was by Rev. Mr. Ripley of Waltham; the Scriptures were read by Rev. Mr. Muzzey of Cambridgeport; the Sermon was by Professor Ware, Jr. of Cambridge; the Dedictory Prayer, by Rev. Mr. Stetson of Medford, (whose predecessor, Dr. Osgood, had performed the same duty at the opening of the church just taken down); the Address to the Society, by Rev. Dr. Francis, of Watertown; and the Concluding Prayer, by Rev. Mr. Newell of Cambridge. The exercises were interspersed with excellent pieces of music from a large choir, accompanied by a new organ.

The sermon was from John iv. 21, 23,—“Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.” After an introduction alluding to the character of the occasion, the preacher stated his subject to be *Worship*, and proceeded to treat it under three divisions:—its foundation, its character, its value. 1. Its foundation in the nature of God, which makes it his right; in the nature of man, which makes it his instinct; and in the relations of a dependent being, which make it his duty. 2. Its character, as intimated in the text, spiritual and filial;—being addressed to God as a Spirit and as a Father. 3. Its value, (the discussion being limited to the occasion) as a *public* ordinance, by its connexion with the instructions of the Lord’s day, to give efficacy to the preaching of the word. Under this head, it was argued that the too prevalent notion of going to church to hear a sermon, is erroneous and injurious; it presents a false view; and even if instruction were the sole object, it was shown that the pulpit becomes incapable of effectually giving this, just in proportion as the people assemble to hear a preacher rather than to worship God. The enforcement of this idea made the closing application of the discourse.

**DEDICATION AT WESTON, MASS.**—The house recently erected by the Unitarian Society in Weston was dedicated on Thursday, December 10, 1840. The services were;—Introductory Prayer, by Rev. Dr. Lamson of Dedham; Reading of the Scriptures, by Rev. Mr. Gannett of Cambridgeport; Prayer of Dedication, by Rev. Mr. Allen of Bolton; Sermon by the pastor, Rev. Dr. Field; Concluding Prayer, by Rev. Mr. Ripley of Waltham.—The subject of the sermon was the stability of the Christian religion and its institutions; the text, from Hebrews xiii. 8,—"Jesus Christ, the same yesterday, and today, and forever."

The new house stands a few rods from the site of the old one. It is a beautiful edifice, well proportioned, with a steeple, and a colonnade in front. The dimensions are 60 feet by 48. There are 58 Pews. The cost of the building was about four thousand dollars.

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**INSTALLATION AT LANCASTER, MASS.**—Rev. Edmund H. Sears, late of Wayland, was installed as Pastor of the First Church and Society in Lancaster on Wednesday, December 23, 1840. The Introductory Prayer and Reading of the Scriptures were by Rev. Mr. Hill of Worcester; Sermon, by Rev. Dr. Ware Jr. of Cambridge; Prayer of Installation, by Rev. Mr. Allen of Bolton; Charge, by Rev. Mr. Lincoln of Fitchburg; Fellowship of the Churches, by Rev. Mr. Stebbins of Leominster; Address to the Society, by Rev. Mr. Robbins of Boston; Concluding Prayer, by Rev. Mr. Thayer of Beverly.

The sermon was from Colossians i. 18,—“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” The subject was—The relation which Christ holds to the spiritual dispensation which he introduced. This was spoken of, in the language of the text, as being that of *Head &c.* This idea was enlarged upon with a rapid survey of the scriptural representations on the subject. The preacher then proceeded to expound the inferences from the doctrine. 1. That Christ is to be received as a part of the religion of which he is the head, and that mere assent to the truths of Christianity, without the recognition of him as their teacher, is insufficient to the Christian. 2. That whatever is taught by Christ as truth is to be received as such by his disciples on his authority. 3. That what he teaches as duty is to be observed as such for the same reason. 4. That upon him rests the hope of salvation. From the whole were deduced the importance and meaning of the Christian doctrine of Faith; and the discourse closed with a suitable application to the occasion.

Several circumstances contributed to render the occasion one of unusual interest. It was the first of the kind, that had occurred in that parish for more than forty seven years; and only the fourth for about a century and a half. The previous steps had been marked by extraordinary unanimity; but one candidate having been heard, and he having been elected by a very large Society without a dissenting voice:—a fact, which in these days of fastidiousness and division, deserves honorable mention. There was also a touching and peculiar interest arising from the allusions made in most of the exercises of the day to the memory of the late Pastor (Dr. Thayer,) and the evident deep emotions awakened by them. While a new minister was welcomed cordially to their sacred desk and their hearts by his bereaved people, they still evidently could not but rejoice in tears,—feeling that a light was extinguished—or rather departed—whose graceful and benignant beams (as the preacher happily said) had for nearly half a century shed peace and joy through that community.

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**BOOK AND PAMPHLET SOCIETY.**—A special meeting of this Society was held in the Chapel in Phillips Place, in this city, on Sunday evening, December 20, 1840, to consider the propriety of taking measures to give it more efficiency. John G. Rogers Esq. presided. The meeting was opened with prayer by Rev. Mr. Lothrop. A Report was then presented by a Committee who had been appointed at a previous meeting. It gave a brief history of the Society, exhibited some facts suited to show its past usefulness, alluded to the increasing opportunities for its action, urged the duty of sustaining its operations, and proposed some measures for enlarging the number of subscribers and the amount of funds. The Society, it appeared, was formed in 1827, “for the promotion of the cause of truth and Christianity, by the gratuitous circulation and distribution of books, pamphlets and tracts; mostly in places where they would not otherwise reach, and among persons who would not otherwise obtain them.” It had distributed a large number of the tracts of the American Unitarian Association, besides “other pamphlets and also bound books.” The number of books and pamphlets which were delivered from the depository during the earlier years of its existence is not known, but in the four years from 1834 to 1838 the average annual amount was nearly 7000. They “have been taken by clergymen for distribution in their own neighbourhoods, in this vicinity and at all distances; by missionaries and other clergymen and laymen travelling to the West and the South; by officers in the army; by the city missionaries; by ministers for distribu-

tion among seamen; and by branches of the American Unitarian Association and other local Societies." During the last two years the operations of the Society have been few, and its income, from the want of proper exertions on its behalf, has fallen so low, that it became a question whether the present organization should be continued unless it could be made more available to the ends for which it was instituted. To awaken a greater interest among its friends, and so obtain for it larger means of usefulness, was the object of the present meeting.

The report of the Committee having been read, its acceptance was moved by Rev. S. K. Lothrop and seconded by J. F. Flagg M. D., both of whom made some appropriate remarks upon the usefulness of such an association. A letter was then read, addressed to the Secretary by Rev. C. Briggs, Secretary of the American Unitarian Association, containing some statements to the same effect. Rev. J. Thurston then addressed the meeting; he thought that facts were not necessary to satisfy us of the usefulness of such an institution, and that a little effort was all that was wanted to give it abundant means and vitality. Rev. Dr. Parkman followed, and expressed his dislike of the mode adopted by some other sects of forcing tracts upon people, and recommended caution and delicacy to this Society in the course they should pursue. Rev. S. Barrett related some interesting anecdotes bearing upon the subject under consideration, from his own experience at the West. Rev. G. F. Simmons next addressed the meeting, and expressed the opinion, that in that part of the country where he had principally laboured tracts in the usual form would be but little read, particularly sectarian tracts; that more good might be done by books or pamphlets conveying useful instruction in a more popular form, as that of a story without the name of tract, that it might reach the reader unawares, and small books on practical piety; that the people seem to have a sort of instinctive dislike for any thing bearing that name, and would more readily read a small bound book. Mr. S. also thought that much good might be done by the circulation of short sentences, containing moral and religious instruction, printed on small scraps of paper. Rev. E. T. Taylor represented in a very impressive manner the wants of seamen, which might be supplied by this Society. He stated that seamen were eager for tracts, and if they took them to sea with them would read them; that it was their practice when two ships met to exchange tracts, and thus a very wide circulation was given to them. Rev. R. C. Waterston represented the wants of the Ministry-at-large, and hoped that this Society would be sustained, and so conducted as to be an important aid to that ministry.

It was then voted, that the meeting adjourn, to meet again at the

same place, for the choice of officers and other business, in four weeks from that date, and that efforts be made to ensure a full attendance.

We hope the attempt to give new animation to this Society will not fail of success. Its objects are good, and its means have been faithfully expended. The annual subscription is only one dollar, and the subscription for life-membership but ten dollars. A little exertion might bring into its treasury funds sufficient for the purposes it contemplates. But they who would do good should not wait to be called upon. Let them send in their names, with their subscriptions, to some one of the officers of the Society, or enter them in a book at our Publishers'.

CAMBRIDGE THEOLOGICAL SCHOOL.—We have great pleasure in stating that the Committee of the Berry Street Conference are satisfied, that the proposed amount of \$10,000 for the Theological School at Cambridge has been subscribed, and will be all collected and paid over to the Treasurer of the College in a short time. We hope in a future number to make a more full statement on the subject.

UNITARIANISM IN ENGLAND.—A friend, in a letter of recent date received from London, remarks, "The magazines will give you all the general religious intelligence likely to interest you; but you will be pleased to hear that Mr. Aspland is quite well again, and able to preach twice every Sunday. All our other ministers are also well, and continue to gain the respect and esteem of their congregations. As a religious body, I think we are almost at a stand-still in London; but in the North of England, Scotland, and Ireland our opinions are steadily gaining ground, notwithstanding the immense efforts making to misrepresent them. The Church of England is everywhere making the most strenuous efforts, and the increase of the Evangelical or Calvinistic party among them is drawing numbers away from the ranks of the Orthodox Dissenters. The immediate effect of this struggle is greatly to increase the prevalence of party spirit, which is much to be regretted; but, on the whole, I rejoice to say, that I think a gradual increase of Christian liberality may be perceived among all classes. It really seems as if the best men of all parties were glad of any opportunities of cherishing and countenancing goodwill to men."

On Friday, July 10, 1840, the new Unitarian church, Newhall-Hill, Birmingham, was opened for public worship, when the services were

conducted by Rev. George Harris of Glasgow. "After service the Sunday-scholars, about four hundred in number, were presented with a large plum-cake each;"—this was in *Old England*. In the afternoon "about 200 members and friends, who had been at the service, dined together in the large schoolroom." On Sunday, July 12, Mr. Harris again preached in the morning and evening; the church was thronged. On Monday afternoon "the members and friends took tea together in the large room under the church. Upwards of 300 were present. A prayer was offered before, and a hymn sung after, tea. T. Eyre Lee Esq. was called to the chair, and the evening was full of highest interest." The buildings erected for this church and the Sunday Schools connected with it are "in the Gothic style of architecture. The church is flanked on each side with buildings which project to the line of the street, and which may be appropriated to the use of the masters and mistresses of the day schools. The space between the side buildings is enclosed by iron railing. The church is capable of seating 1000 persons, *and the whole of the three galleries and gallery over porch are free.* In addition to the dwelling-houses (before mentioned) a large school-room and a library room are constructed under the church, and at the back of one of the houses is a girls' school, and at the back of the other house are six smaller rooms for the elder pupils and adults of the male school. *There is school accommodation in the whole for 1000 pupils.*" More than £4000 (\$20,000) has been expended.

On Wednesday, August 26, 1840, the chapel which had been erected by the *Dukinfield* Unitarian congregation in the place of their old chapel, which had stood for more than 130 years, was opened for worship. Dukinfield is a thriving manufacturing village a few miles from Manchester, "depending for its prosperity entirely on the cotton manufacture." The new chapel "is cruciform in its shape, having both nave and transepts." The attendance at the opening services was very large; the sermon was preached by Rev. R. Aspland of Hackney, father of the minister of the congregation, Rev. R. B. Aspland. After service a dinner was provided in the large schoolroom for upwards of 200 persons, among whom were "several Churchmen and Orthodox Dissenters." At the close of the dinner addresses were made by no less than 13 gentlemen—clergymen and laymen, all of them upon subjects connected with the occasion and the interests of religion. On Saturday afternoon, August 29, "the opening of the chapel was farther celebrated by a public tea-party; at which upwards of 300 persons, of both sexes and all ranks, attended. The intellectual entertainments of the evening were of a very high order," speeches being again made by individuals of both clergy and laity. The cost of the chapel was about £4000.

We learn also, that the "Leeds and Stockport congregations propose to build new chapels worthy of their cause." The congregation at Rotherham too are enlarging and improving their chapel. Such facts do not show a decrease of interest in their faith among the Unitarians of England, and their success in introducing the social element into connexion with their religious faith deserves attention.

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UNITARIANISM IN SCOTLAND.—The "Christian Pioneer" for November contains an account of the celebration of the tenth anniversary of the *Scottish Christian Unitarian Association* at Glasgow, on Sunday and Monday, the 27th and 28th of last September. "The weather was most unpropitious, torrents of rain pouring down on both days;" yet the attendance was good, of friends from a distance as well as of citizens of Glasgow. Religious exercises were held three times on Sunday; in the morning the sermon was preached by Rev. Thomas Madge of London, from Ezekiel xiii. 29: in the afternoon by Rev. James Martineau of Liverpool, from Hebrews x. 22, 23; in the evening, again by Mr. Madge, from 1 Timothy i. 11. On Monday evening "the members and friends of the Association met together at a social entertainment, arrangements having been made during the forenoon for the accommodation and comfort of the party. Six lines of tables extended the whole length of the hall, surmounted at the head by a platform for the president and guests of the Association." The hall was dressed with flowers and evergreens, and was "crowded in every part, presenting a most animating and heart-stirring spectacle. Fully five hundred persons, male and female, were present at this Christian gathering,—the largest number that has as yet assembled in Scotland to celebrate an anniversary of the Unitarian Association."—Rev. George Harris of Glasgow was appointed President, and Rev. R. E. B. Maclellan of Edinburgh Vice-President. Prayer was offered, and at close of tea a hymn was sung. The Report of the Association was then read. It began with a statement of the objects contemplated and the means adopted by the Association, which we copy.

"It is the voluntary association of those, who, whilst respecting, and contending for, the sacred privilege of individual thought on all questions of a religious nature, also think it right and Christian to promote the union of individuals and societies, by mutual correspondence and co-operation, in combined efforts for the diffusion of the great Christian principles of the peerless undivided unity and essential universal benignity of the Father of all the families of the earth; the illustration and enforcement of the pure doctrines, spirit, and practice of Christianity, by the distribution of publications in their defence and elucidation;



missionary labors, in order to excite inquiry after the truth as it is in Jesus; the gathering together of individuals into societies for the worship of the one living and true God, the Father, in the name and as disciples of the Lord Jesus Christ; and correspondence and co-operation with other associations of a similar character, for the dissemination of principles which honor God by elevating, improving, freeing and blessing man.

The means for the accomplishment of these benevolent purposes, are, the payment of an annual subscription of two shillings and sixpence, or upwards—one-half of which is returnable in books and tracts, at the option of the subscriber; congregational and anniversary collections; and the gratuitous labors of those who feel desirous to aid in the removal of ignorance, prejudice, error, bigotry and sin, and the diffusion of knowledge, charity, truth, righteousness, and universal good-will."

The Report then went on to exhibit the labors of the Secretary in preaching in different places during the last year,—the distribution of tracts,—the condition of Unitarianism in the various towns of Scotland in which it is professed,—the Treasurer's Report, and closed with some general remarks, a part of which we extract.

"The plain, simple, beneficent doctrines, of One great and good God, the universal Father; the spotless holiness, benevolence, purity, truth, and excellence of Jesus his anointed—the moral loveliness and sublimity of his hallowed example; the brotherhood of man; the doing to others, as men would have others do to them; the blissful expectation of future happiness, arising, through the mercy of Heaven, from enlightened minds and purified hearts,—these sacred and benevolent principles, if faithfully believed and practised, carried out in the life of individuals, and adopted as the law of nations, governing alike personal, domestic, and national character, habits, and institutions, would prove mighty, through the God who gave them for the guidance and blessedness of man, to the uprooting of every evil under the sun, and the precursor of all that is good, and beautiful, and true, and free, and sanctifying, and saving. These principles, this work, the Committee are persuaded that the members and friends of the Association believe, with themselves, to constitute at least some portion of the truth in Christ Jesus, and destined to be enthroned in the minds and hearts of mankind, that there may be peace on earth, good-will amongst men, and the ascription, from all his rational creatures, of glory to God in the highest."

"Various kinds of fruit having been placed on the table," "the leading sentiment of the evening—The Scottish Christian Unitarian Association; success to its efforts,"—was introduced by some remarks from Rev. Mr. Harris. He was followed by Mr. Dunlop of Paisley, Mr. Davidson, and Mr. Morgan of Glasgow, Rev. Mr. Madge, Rev. Mr. Maclellan, Rev. Mr. Martineau, Rev. Mr. Crompton of Norwich, Mr. Hedderwick of Glasgow, and Mr. Heywood of Manchester. Rev. Mr. Harris, being again called up by a sentiment from Mr. Martineau, expressive of a sense of his efforts for the dissemination of the principles of Christian truth and freedom, "in response to which the whole assembly simulta-

neously rose once and again," expressed his acknowledgments in an address of some length. After which, "midnight having nearly arrived," a hymn of Milton's, from Mr. Martineau's Collection, was sung, and "the proceedings of this most interesting, instructive, and happy anniversary were concluded by the Lord's Prayer and a benediction."

We cannot but think that the introduction of a somewhat similar mode of celebrating our anniversaries would afford a pleasant change. It would give to them a more social character, and would therefore awaken a deeper interest in them. One of the speakers at Glasgow remarked, "success has widely attended our example in one particular. A few years ago we were the only class of religionists who held social festivals like the present, and now there is not a sect or a church but have their soirées every season."

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The Unitarian Congregation in *Aberdeen*, which is of recent existence, have built a meeting house, which "was opened for the worship of God the Father, through our Lord and Saviour Jesus Christ," on the 9th of last August. Rev. Mr. Harris of Glasgow preached in the morning, and Rev. Dr. Montgomery of Belfast in the afternoon and evening. "The church is a handsome edifice of the Grecian order, and few Dissenting places of worship possess more claims to attention, both for simple elegance and general fitness for the purposes of public worship." The house was crowded; many "were unable to get even within the outer gates."

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UNITARIANISM IN IRELAND.—*The Irish Unitarian Christian Society* celebrated their tenth anniversary in Dublin on Sunday and Monday, the 26th and 27th of last April. The anniversary sermons were preached on Sunday by Rev. J. G. Robberds of Manchester, in the Eustace street meetinghouse from 2 Timothy i. 7, and in the Strand street meetinghouse from Galatians v. 6. The annual meeting of the Society was held on Monday evening. After prayer by Rev. Mr. Hutton the Report of the Committee was read, and various resolutions were proposed and supported by Rev. Dr. Drummond, Mr. Gray, Mr. Andrews, Mr. Rankin, Rev. Dr. Ledlie, Mr. Antisell, and Mr. Corkran. "There may have been more brilliant meetings of the Society, but few have been more gratifying or satisfactory. Both the members of the Society and the strangers who attended appeared to take a warm interest in the proceedings."

In the winter of 1839 a Society was formed in Belfast and the vicinity, under the title of the *Northern Sunday School Association*, in consequence of the refusal of the "Sunday School Society for Ireland" to

furnish copies of the Bible to the Sunday Schools connected with several congregations, "inasmuch as the Committee of said Society had reason to apprehend that the ministers of those congregations denied what the Committee believed to be among the fundamental doctrines of Christianity." At a meeting of the "Three Non-Subscribing Bodies of Presbyterians in Ireland," viz. the Synod of Munster, the Presbytery of Antrim, and the Remonstant Synod of Ulster, the formation of a new Sunday School Association was recommended. This Association was organized in May 1839, and on the 1st of last May held its first annual meeting, when a Report of the Committee was presented, from which it appeared that "since the commencement of their proceedings they had been instrumental in affording facilities for the establishment or support of 20 Sunday Schools." In these Schools there were at the date of the Report 280 (140 male and 140 female) teachers, and 2082 (972 male and 1110 female) children "receiving instruction of a very valuable kind, which many of them would have been deprived of all opportunity of acquiring, had this Association not been formed," 1333 of whom are reading the Holy Scriptures. The Committee conclude their Report by declaring, that "the experience which they have had of the duties of their office has led them to be firmly convinced of the great utility and advantage of Sunday Schools;" and in enumerating the benefits of this institution which have come under their observation repeat the testimony of "a respected minister, that during the last year no less than six families have been brought to the house of God, where they had never before attended, in consequence of the benefit derived from the Sunday School by their children; while probably no other means of persuasion would have been of the slightest avail." The Association through the liberality of the Hibernian Bible Society had been enabled to distribute 300 Bibles and 683 Testaments, besides 717 Sunday School Primers and 289 Sunday School Lesson Books, which were prepared for, and published by the Association.

*The Unitarian Society for the Diffusion of Christian Knowledge*, in the North of Ireland, was established in the year 1831, "for the dissemination of those views which are entertained by Unitarian Christians." Having fallen under some neglect, it was revived in 1838, a new Committee was appointed, subscriptions were raised in Belfast and the immediate neighbourhood, and the depository was supplied with "a stock of the newest and most popular Unitarian works." The consequence was a great increase of sales, to an amount exceeding \$400. The Society also have published two small tracts—"The Child's Guide" and "Child's Book of Hymns," and have taken measures to procure "a cheap book of Family Prayers."